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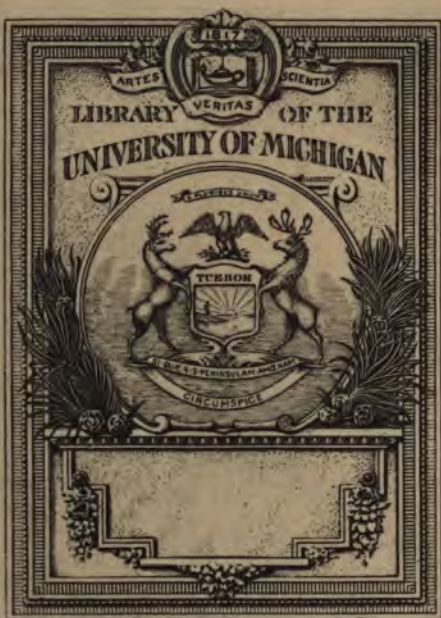
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PROVERBS,
CHIEFLY TAKEN FROM THE
ADAGIA OF ERASMUS,
WITH EXPLANATIONS;
AND FURTHER ILLUSTRATED BY CORRESPONDING
EXAMPLES FROM THE
SPANISH, ITALIAN, FRENCH & ENGLISH
LANGUAGES.

By ROBERT BLAND, M. D. F. S. A.

VOL. I.

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TO

JAMES BINDLEY, Esq. F. S. A.

COMMISSIONER OF STAMPS.

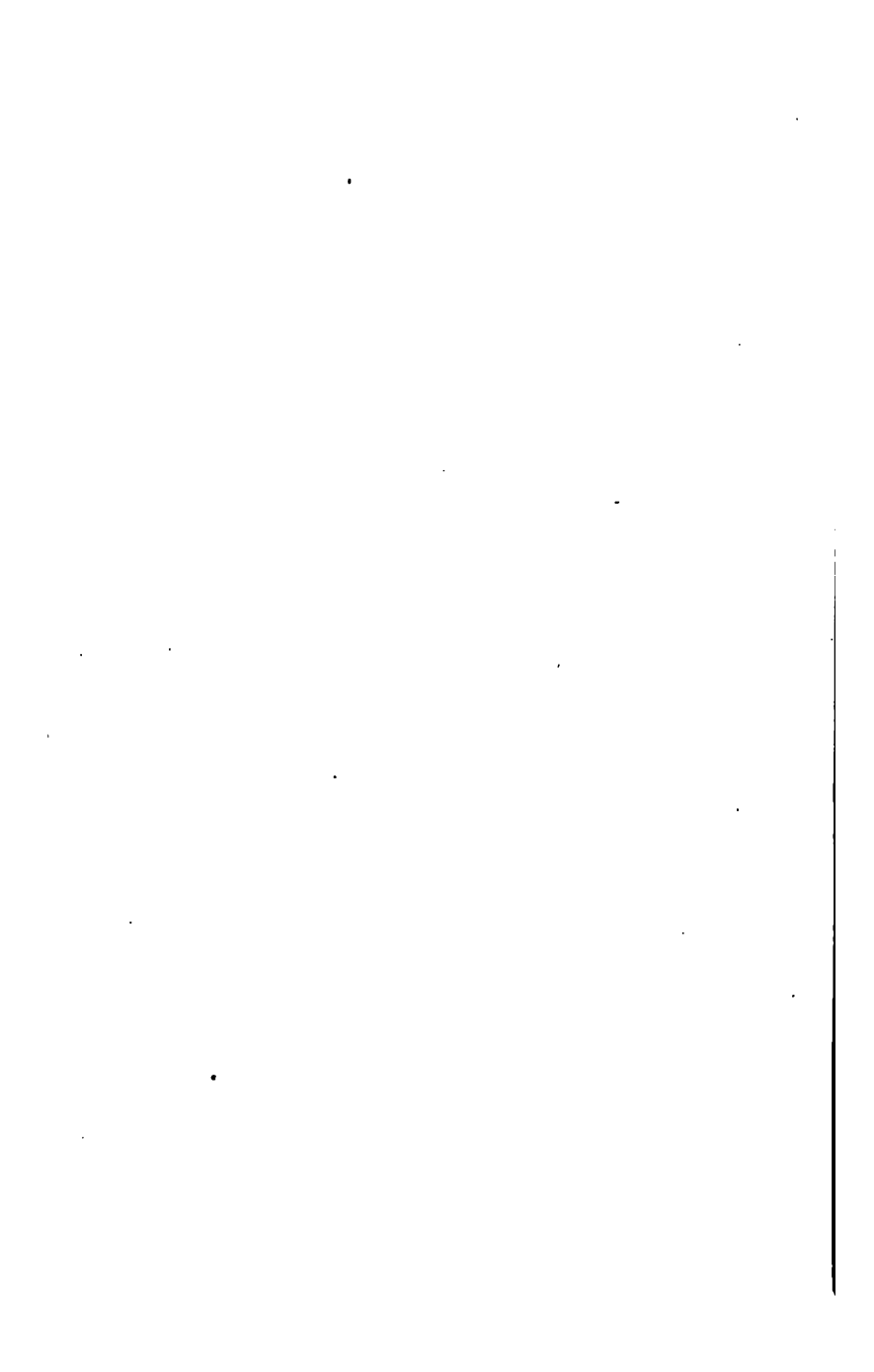
AS this Work is indebted to your revision for much of its correctness, permit me to present to you, in its amended form, what you have so indulgently supported when its imperfections were more numerous. Whether I consider you as a friend, whom I most esteem, or as a scholar best acquainted with this my favourite subject, I feel equally happy in an opportunity of thus publicly subscribing myself

Your obliged

and obedient Servant,

ROBERT BLAND.

*Leicester Square, London,
January 1st, 1814.*



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PREFACE.

THE greater part of the Proverbs contained in these volumes, are taken from the edition of the Adagia, published by Henry Stevens in the year 1550, in folio; but in the explication of them, it was found to be not unfrequently expedient, to deviate from the plan followed, and from the explanations given in that celebrated publication. The reason for this will best appear, by giving a short history of that work, and by relating some peculiarities in the life of the author.

Erasmus, who contributed largely to the restoration of letters in Europe, bestowed no small portion of labour in collecting together, and explaining the proverbs which he found scattered in the early Greek and Roman writers. The first edition of his collection

was published at Paris, in the year 1500, Erasmus being then thirty-three years of age. As the work was received with avidity, it was frequently reprinted in the life time of the author, and each time with additions, until the number of the proverbs exceeded four thousand.

The credit the work then obtained, has never been diminished; it still stands unrivalled, and has been the medium through which the greater part of the adages have been introduced into almost every country in Europe. But though they have by this means been introduced into this, and other countries, and many of them so incorporated, as to be in as frequent use, as those that are natives, yet they are no where, as far as I know, accompanied with commentaries, or explanations, similar to those given by Erasmus, although such explanations seem necessary to make them generally understood.

The brevity and conciseness of proverbs, in which their excellence in a great measure consists, renders them often obscure, and of difficult comprehension, "Siquidem," Erasmus
mus

mus says, "*Adagia, ceu gemmulæ, quod minuta sint, fallunt nonnunquam venantis oculos, ni acrius intendas,*" the latent sense of them, like small sparks of diamonds, not unfrequently escaping the sight, if not diligently sought for, and even when found, he goes on to say, they are of themselves of little beauty, or lustre, deriving the principal part of their value from the manner of setting or using them.

The method that seems to have been followed by Erasmus, in making this collection, was to note every adage he met with in the course of his studies, and as the same sentence occurred in different authors, to observe the sense in which it was used by each of them. He was hence enabled to enrich his work with quotations from many of the earliest Greek and Roman writers, and if not to refer each of the adages to its original author, at the least to name the earliest book in which it occurred. Of these quotations, though many of them are of exquisite beauty, and curiosity, but a sparing use has been made in the present collection, the places of them being more
A 4 usually

usually supplied by passages from later writers. Similar proverbs are also here frequently given in the Spanish, Italian, French, and English languages.

It has been before observed, that Erasmus contributed largely to the revival of letters, but he was no less assisting in promoting the reformation in religion, which began in his time. The influence the clergy had obtained over the minds of the laity, had made them rich and powerful, which producing their usual effects, idleness and voluptuousness, a very large portion of them had become openly dissolute and profligate. Against these vices, Erasmus was perpetually declaiming, not sparing the higher orders in the church, who were, perhaps, the first in vice, as in dignity. In his humorous and satyrical declamation, *Moriæ Encomium*, or the Praise of Folly; in his dialogues, and letters, and in his prefaces to his editions of the Works of the Fathers, he lets no opportunity pass, of exposing and censuring the debaucheries and crimes of the monks and the clergy. In the work, the subject of the present dissertation,
wherever

wherever the sense of the adage would bear it, similar strictures are abundantly scattered.

By these censures so frequently passed on the conduct of the clergy, the minds of the people were prepared to receive the more serious and heavy charges, preferred against them by Luther, of having corrupted and perverted the Scriptures. Hence it was currently said, "that Erasmus laid the egg, containing the germ of the Reformation, and Luther hatched it." This gave great offence, and may be reckoned among the reasons why though his works were universally read and admired, and procured him the patronage of persons of the highest rank, who were lavish in their professions of friendship, and frequently sent him presents, as testimonies of their attachment, yet he could never obtain from them such preferment, as would make him independent. It must be confessed, as he intimates in one of his letters to his friend Barbirius, that he was of too open a disposition, and apt to give offence by speaking too freely. "*Et ut ingenuè, quod verum est fatear,*" he says, "*sum naturâ propensior ad jocos,*

jocos, quam fortasse deceat, et linguæ liberioris, quam nonnunquam expediat.”

The enmity these strictures had excited, remained long after his death, “and the divines had influence enough with Pope Paul the fourth,” Jortin tells us, “to have the Book of Adages condemned. But the Fathers of the Council of Trent, taking into consideration the usefulness of the work, ordered Paulus Manutius to revise it, and strike out every thing that was offensive.” This garbled edition was printed at Florence, in 1575, without the name of the author.* Fortunately, the original work had been too often printed, and was too generally disseminated to be by this means suppressed.

With the censures, however, on the monks and clergy, and with various other strictures, alluding to circumstances which have long ceased to exist, we have no concern. The places of them are here supplied by reflections and observations of a more general nature, and better adapted to the present times.

* A copy of this edition was sold in the sale of the late Duke of Roxborough's library, in May 1812, for £1-18-0.

Having

Having given this account of the sources whence the adages here treated are taken, it may not be thought improper to add some general observations on the nature of proverbial sentences. A proverb may be defined, a short figurative expression or sentence, currently used, commending or reproving the person or thing to which it is applied, and often containing some moral precept, or rule, for our conduct in life. Loose as this definition may appear to be, it is not sufficiently so to embrace every form of speech that has been admitted by Erasmus, and our countryman Ray, as proverbs. A few examples may make this more intelligible. A proverb frequently consists with them in a simple comparison. Of this kind are, "As tall as the monument," "As swift as Achilles," "As crafty as Ulysses," "As cunning as a fox." All that is required in forming this species of adage is, that the person or thing used as a comparison be generally known, or reputed to possess the property attributed to it. Of another kind, as proceeding from observations on the diversities in the dispositions and tempers of men, are

"Quot

“Quot homines tot sententiæ,” many men, many minds. “Parva leves capiunt animos,” “Light minds are pleased with trifles,” and “Suus cuique mos est.” Each man has his peculiarities or manners, by which, in fact, they are not less distinguished from others, than by their faces and figures. Of a higher kind are those containing some moral precept, or rule, for our conduct in life, as, “Feras non culpes quod vitari non potest,” what can’t be cured must be endured.” “Homini ne fidas, nisi cum quo modium salis absumpseris,” trust no man until you have eaten a peck of salt with him; that is, until you have known him so long, that you might have eaten a peck of salt with him. “Mus non fidit uni antro,” the mouse does not trust to a single passage by which it may escape, if attacked. No man should engage all his property, or so much as might materially injure him, if it should be lost in one vessel, or on a single project; “he should take care to have two strings to his bow.” These specimens may be sufficient to shew the nature of proverbial phrases, and in some degree, the kind of elucidation here attempted.

As the source whence the adages are taken is shewn to be ample, it may be thought that a much larger collection might have been given than is here produced ; “ *At boni venatoris est plures feras capere, non omnes,*” a good sportsman is not expected to take all the game he may start. It might not have been difficult, perhaps, had that been thought expedient, to have considerably increased the number ; but short as this collection may appear, there will be found in it, under various heads, observations applying to all the ordinary occurrences and situations in life ; which will be the more readily listened to, it may be expected, as they contain the sentiments transmitted down to us from the earliest ages of the most celebrated sages and philosophers. Should it be urged, that many of the observations are such as would occur to every well educated and sensible man, let those to whom they are superfluous pass them over, they were not written for them ; “ those who are well need not a physician, but those who are sick :” yet even to them it may not be a matter of total indifference to learn that so many of
the

the adages and forms of speech in daily use among us are derived from the Grecians, and that the origin of them may be traced back for two thousand and more years. But should they reject them altogether, the work may still have its utility: the young and inexperienced may find in it that information, which those more advanced in life cannot, or ought not, to want; it may lead them to consult the books from which the quotations are taken, many of them not commonly put into their hands, and to pay more attention than is usually done to the languages of modern Europe, which will be equally pleasant and beneficial; and from the present posture of affairs, it may be expected that the countries where they are spoken will be soon opened to us: and though the mass of the people in one of those countries have shewn themselves, in the course of the dreadful revolution that has taken place there, to be so frivolous, insignificant, and mischievous as to promise little advantage from mixing too intimately with them, yet there are not wanting a sufficient number of intelligent persons among them

them to make a communication with them desirable. It may be hoped also that the misery they have for so many years suffered, may have the effect of producing an alteration in their character. No symptom however of such a change, it should be observed, has yet appeared, notwithstanding the losses their country has sustained and the degradation of their ruler: a circumstance which should be well noted here, and prove a caution to our people from flocking over to that country, should the door be again, for a short time, opened, as they did on a former occasion, to their own destruction and to the disgrace of our national character. It should also, and will, it may be expected, lead our people of all ranks to have so much respect for themselves and regard for the honour of their country, as to shew no slavish servility to their envoys and ambassadors, that we may not again be insulted with the humiliating spectacle of British subjects harnessed to the chariot of aliens, and I doubt, I must say, of enemies to the country. Had such a scene been acted at Greece or Rome, the parties
would

would never again have been acknowledged as citizens ; they would have been banished, perhaps sold as slaves, or even forfeited their lives.

Thus far I have endeavoured to shew the reader what he is to expect in these volumes ; it may not be so easy, perhaps, satisfactorily to explain, why I have undertaken what seems so alien to my profession ;

——“ *Tantumne ab re tua est otii tibi,*

Aliena ut cures, ea quæ nihil ad te attinent ?”

Have I so much leisure, it may be asked, from my own employment, that I should engage in a business which might so much more properly be handled by those whose peculiar duty it is to give lessons in morality ? and yet this may not, on consideration, be deemed totally averse to the business of the physician ; for as many diseases, almost all of the chronic kind, are brought on and perpetuated by irregularity of living and over indulgence of our passions, should any persons on reading what is here said on those subjects, containing the opinions of the earliest and best writers, be led to correct their vicious habits,

one

one source of those maladies would be cut off, and they would become both less frequent and less fatal.

It may not be improper, before concluding this address, to apprise the reader, that a design of this kind was once in the contemplation of Dr. Johnson, as appears by the list of works he had proposed undertaking, given by Mr. Boswell at the end of his life. In what manner it would have been executed by him cannot be conjectured, doubtless in a way superior to that in which it is treated here; and had it been accomplished, it would have superseded the present attempt: that a writer of his eminence had even entertained the idea of such a work, must be thought to give an additional degree of credit to the design itself.

No attempt has been made, it will be observed, to arrange the proverbs in classes, or even to place them alphabetically. Their number was found to be too inconsiderable for classification; and as an Index is given, the reader will be enabled to find what he looks for as readily as if they had been placed in alphabetical order.

PROVERBS,

&c. &c. &c.

Amicorum communia omnia.

AMONG friends all things should be in common. Erasmus thought he could not begin his Collection better than with this apothegm, which is of great antiquity, and much celebrated, and for the same reason it is here placed first. Nothing is so frequent in our mouths, nor is any thing less common than such a conjunction of minds as deserves the name of Friendship. "When a friend asks, there is no to-morrow," for he is another self. "Ne ay major espejo, que el amigo viejo." Like a glass he will discover to you your own defects; and "mas vale buen amigo, que pariente primo," a good friend is better than a near relation. A man, the Italians say, without friends is like a body without a soul. "Chi si trova senz' amici, e come un corpo senz' anima." The French, by a very delicate
B phrase,

phrase, denominate friendship love that is without wings, “ *L’amitié est l’amour sans ailes*,” meaning that it should be a permanent affection, and not easily to be obliterated. “ *Ova d’un ora, pane d’un di, vino d’un anno, amico di trenta*,” that is, eggs of an hour, bread of a day, wine of a year, but a friend of thirty years is best; and “ *Azeyte, y vino, y amigo antiguo*,” oil, wine, and friends improve by age. Friendship, Montaigne says, “ unlike to love, which is weakened by fruition, grows up, thrives, and increases by enjoyment; and being of itself spiritual, the soul is reformed by the practice of it.” And according to Sallust, “ *Idem velle et nolle, ea demum firma amicitia est*,” to have the same desires and dislikes, to love or hate the same persons, is the surest test of friendship. But instances of such exalted friendship, if they do exist, are very rare. “ *Tantum ego fucorum, tantum perfidiæ in hominum amicitiiis reperio, non in his modo vulgaribus, verum his quoque quas Pyladeas vocant, ut mihi jam non libeat novarum periculum facere*”—I find so much dissembling,

says

says the good Erasmus, so much perfidy among friends, not only those between whom there subsists only a slight intimacy, but those connected, as it would seem, by the strongest ties of affection, that I have altogether given up the search after such a phenomenon. The same writer, at a more advanced stage of his life, and as the result of long experience, says, "*Quin in totum, eò degenerârunt hominum mores, ut hodie, cygnus niger, aut corvus albus, minus rarus sit avis, quam fidelis amicus.*" In short, men are become so degenerate, (a complaint that has been made in every age,) that a black swan, or a white crow, are not so rarely to be met with as a faithful friend. And another writer says, "We talk of friendship as of a thing that is known, and as we talk of ghosts—but who has seen either the one or the other!" "Friendship," Lord Verulam says, "easeth the heart and cleareth the understanding, making clear day in both; partly by giving the purest counsel, apart from our interest and prepossessions, and partly by allowing opportunity to discourse; and by that discourse to clear the mind, to recollect the

.B 2

thoughts,

thoughts, to see how they look in words; whereby men attain that highest wisdom, which Dionysius, the Areopagite, saith 'is the daughter of reflection.'" Spenser gives a beautiful description of three kinds of affection, to women, to our offspring, and to our friend, and gives the preference to the latter.

" For natural affection soon doth cress,
And quenched is with Cupid's greater flame;
But faithful friendship doth them both suppress,
And them with mastering discipline doth tame,
'Through thoughts aspiring to eternal fame.
For as the soul doth rule the earthly mass,
And all the service of the body frame,
So love of soul doth love of body pass,
No less than purest gold surmounts the meanest brass."

Ne gustâris quibus nigra est Cauda.

It is not known who was the Author of this enigmatical sentence, prohibiting to eat what has a black tail; that which is sweet to the taste, but leaves a sense of bitterness when swallowed. The interpretation seems to be, hold no intimate connection with persons of bad fame, nor do any thing of which you may repent on reflection.

Ne

Ne cuivis Dextram injeceris.

Offer not your hand to any one with whom you may casually associate. This is in fact only an extension of the sense of the first apothegm, by which we were admonished not lightly, or unadvisedly, to admit any one to an intimacy, "for with your hand you should give your heart." "*Deligas enim tantum quem diligas,*" you should chuse as friends only such persons as are worthy of your love, and when you have found such, as Polonius advises his son Laertes,

"Grapple them to thy soul with hooks of steel," for "*amicus est magis necessarius quam ignis et aqua,*" a friend is more necessary to us than fire and water, without which, we know, we cannot even exist. From a want of making this selection, and of being well acquainted with the characters of the persons whom we admit to this intimacy, arises the frequent complaint of the perfidy of friends. "*Qui sibi amicus est, scito hunc amicum omnibus esse,*" he who is a friend to himself is a friend

to every one to whom he professes to be so. If this apothegm of Seneca should not be admitted to its full extent, it will at the least be allowed, that he who is not a friend to himself, should not be expected to be a friend to any one besides. For how should a man be a friend to strangers, who neglects what is necessary for the comfortable subsistence of himself and family? In short, to be a friend it is necessary that a man should shew himself to be a reasonable and a good moral man, fulfilling his duty to God, to his country, and to himself. Such a man, to adopt the language of Montaigne, "is truly of the cabinet council of the Muses, and has attained to the height of human wisdom." If these rules in the choice of our friends be followed, few persons will have reason to complain of their faithlessness. If it should be said that such characters are rare, it then follows, that there are but few persons with whom we should enter into that close intimacy which is designated by the term friendship.

Cor ne edito.

Let not care corrode and gnaw your heart, lest you should fall into a state of despondency, and to avenge some disappointment or trouble, throw away all the blessings you enjoy, and with them your life. To this purport the Psalmist, "Fret not thyself, lest thou be moved to do evil." "Por mucho madrugar, no amanéce mas aina." The Spaniards say, early rising makes it not day the sooner, or too much anxiety and care will not enable you the sooner to obtain your point; and the Italians, "cento carre di pensieri, non pagaranno un' oncia di debito," an hundred cartloads of care will not pay an ounce of debt. "Cura facit canos," care brings gray hairs, and "care," we say, "killed the cat." But who is without care, or can escape its fangs! "Man that is born of a woman is of short continuance, and full of trouble; all his days are sorrow, and his travels grief, his heart also taketh not rest in the night." And "you may as soon," Burton says, "separate weight from lead, heat from fire, moistness from wa-

ter, and brightness from the sun, as misery, discontent, care, calamity, and danger from man." Such being the state of man, and as we are assured, "that it is as natural for him to suffer, as for sparks to fly upwards," we should bear our afflictions with patience, by which alone the heaviest of them will be in some degree softened, and appeased. "Si gravis brevis, si longus levis." If the pain be very severe, it cannot last; if it be moderate and of longer duration, it may be borne. "Nullum est malum majus, quam non posse ferre malum," no greater misfortune can happen to us, than not to be able to bear misfortune.

Ignem ne Gladio fodito.

Do not stir the fire with a sword, do not irritate an angry person; rather endeavour to sooth and appease him, and take some more convenient opportunity for reproof. When no longer under the influence of passion, he may hear and be benefited by your remonstrances.

A Fabio

A Fabis abstineto.

Abstain from beans, was an admonition of Pythagoras to his followers ; meaning by that to exhort them not to interfere in the election of magistrates, in which, it should seem, there was the same heat and contention, the same violence and confusion as too often occur among us, when persons are elected to places of honour, or profit. The electors among the Athenians were used to poll, or give their suffrages, by putting beans, instead of white or black stones as on other occasions, into a vase placed for the purpose. Pythagoras also admonishes, “ when the wind rises, to worship the echo,” that is in times of tumult and dissension, to retire into the country, the seat of the echo.

Arctum Anulum ne gestato.

Do not wear a ring, or a shoe, we say, that is too tight, which may impede you in walking, or in any other actions. Metaphorically, do not by imprudence waste your property,
and

and contract debts, which will lead to the loss of your liberty ; neither pay so much deference to the opinions of others, as to embrace them implicitly, without first submitting them to a careful examination. Persons who are so tractable are said “ to be led by the nose,” and of such, artful men do not fail to take advantage. Also, be not ready to bind yourselves by vows, or oaths, to do, or to refrain from any act. If the thing be proper in itself, you will have sufficient incentive to do it, without laying such obligations or restrictions upon yourself ; the necessity for which can only arise from imbecility, or inconstancy of mind, which you should rather endeavour to cure than to indulge.

Tollenti Onus auxiliare, deponenti nequaquam.

Assist those who are willing to receive instruction, and aid those who endeavour, but have not strength, to bear the load that is imposed on them. First put thy shoulder to the wheel, and should thy utmost exertions prove
inef-

ineffectual, then call upon the Gods, and they will help thee.

“ But they ’re not wishings, or base womanish prayers
Can draw their aid, but vigilance, counsel, action,
Which they will be ashamed to forsake.

’Tis sloth they hate, and cowardice.”

“ A quien madruga, Dios le ayouda,” the Spaniards say, God assists those who rise early in the morning, that is, those who are industrious ; and the French to the same purport, “ Aide toi et Dieu t’aidera,” help yourself and God will help you. “ Industry,” we say, “ is Fortune’s right hand, and frugality her left.”

Quæ uncis sunt unguibus ne nutrias.

Do not feed, or take under your roof animals of ferocious and savage dispositions, that have sharp and crooked claws. Do not cherish a snake in your bosom, or enter into friendship with crafty and deceitful persons. “ Otez un vilain du gibet, il vous y mettra,” save a thief from the gallows, and he will cut your throat. “ Cria el cuervo, y sacarte ha los ojos,” breed up a crow and he will tear out
your

your eyes. Ingratitude and the unyielding bent of nature were typified by the Greeks under the elegant representation of a goat giving suck to the whelp of a wolf, with a subscription, which has been thus rendered.

“ A wolf reluctant with my milk I feed,
Obedient to a cruel master's will;
By him I nourish'd, soon condemned to bleed,
For stubborn nature will be nature still.”

We may add two familiar lines to these,

“ The hedge-sparrow fed the cuckoo so long,
That she had her head bit off by her young.”

Cibum in Matellam ne immittas.

“ Cast not the children's provision to the dogs.” Talk not on moral or religious subjects before persons of loose manners, who are disposed to ridicule every thing that is grave and serious; neither enter into arguments with persons who are obstinate, or ignorant; who are either incapable of understanding, or predetermined not to adopt what you advise.

Ad

Ad Finem ubi perveneris, ne velis reverti.

When you have nearly completed any business in which you are engaged, do not through weariness, or inconstancy, leave it unfinished, but persist to the end ; else all the time, labour, and expense that have been bestowed upon the work, will be lost, and you will lose your character likewise ; or when you perceive yourself about to die, with patience and courage submit to your fate, and do not weakly and foolishly wish for an extension of your life, in the vain hope that you should live more rationally. “ Hell,” we say, “ is full of good meanings and wishes.”

“ O mihi præteritos referat, si Jupiter annos !”

You knew that the term of your life was uncertain, and should long since have entered on the course you now propose to begin, but which, if the opportunity were given, you would probably neglect as heretofore.

Adversus

Adversus solem ne loquitor.

Arguing against what is clear and self-evident, is the same as denying that the sun shines at mid-day.

Hirundinem sub eodem tecto ne habeas.

Take not a swallow under your roof, he only pays his visit in the spring, but when winter, the time of difficulty and hardships, approaches, he is gone. Entertain no one as a friend who seeks only his own advantage by the intimacy he solicits. The proverb is also supposed to intimate that we should not admit chatterers to a familiarity with us, who will be sure to divulge whatsoever they may see or hear in our houses. “Percontatorem fugito, nam garrulus idem est.” The swallow only comes, it is said, for his own purpose, and having produced and brought up its young, leaves us, without making any beneficial return for the entertainment it has received. Though it is probable that by devouring myriads of insects, which would have destroyed
our

our fruit, they pay us abundantly for the subsistence afforded them.

In Anulo Dei figuram ne gestato.

Do not wear the figure or image of the Deity in a ring: that is, do not introduce the name of the Deity in your frivolous and idle conversation, or call upon him to attest the truth of any assertions, except such as are of a grave and serious nature; still less make it the subject of your senseless and impertinent oaths.

Non bene imperat, nisi qui paruerit imperio.

Men are rarely fit to command, who have not been accustomed to obey. Children brought up too indulgently neither become agreeable companions, nor good masters. Accustomed to find every one bending to their humours, and to have all their wishes gratified, they are ill qualified to mix with the world, and to encounter the thousand cross
 acci-

accidents, which every one, whatever may be their rank, will be sure to meet with. Every opposition to their will irritates, and every accident appals them. One of the strongest arguments in favour of our public schools is, that boys must there obey, before they are allowed to command. The proverb also intimates, that no one is fit to govern others, who has not obtained a command over his own passions and affections.

Inter Malleum et Incudem.

I am between the hammer and the anvil, I am so surrounded with evils, that I see no way of escaping, may be said by any one who has so involved and entangled himself in a business, that he must be a loser, whether he goes on or retreats.

Res in Cardine est.

The business is on the hinge: it is in that state that it must now, one way or the other, be

be soon terminated; alluding to a door, which, hanging on its hinges, may be shut or opened by a very slight impulse. We also say the business hinges (turns) on such a circumstance; if that be made out, it will end successfully, if not it will fail.

Res indicabit.

It will be shewn by the event: we shall thence learn whether what has been stated be the real truth.

Novacula in Cotem.

“He has met with his match;” the person he attacked has proved too strong for him, and “he is come off second best,” as the razor, instead of injuring the stone, was itself destroyed.

— “et fragili quærens illidere dentem,
Offendet solido.”

Or as the viper, who, attempting to gnaw a file which he had found, wounded his own mouth, but left the file unhurt.

Sero sapiunt Phryges.

The Trojans became wise too late; they only came to their senses, when their city was on the eve of being taken. Exhausted by a war of ten years, they then began to consult about restoring Helen, on whose account the contest had been undertaken. The adage is applied to persons, who do not see the advantage of any measure or precaution until it is too late to adopt it, and is similar to, "when the steed is stolen, we shut the stable door," and to the following of the Italians, and the French, "Serrar la stalla quando s' han perduti i buovi." "Il est tems de fermer l'étable quand les chevaux en sont allé."

Malo accepto stultus sapit.

"Experience is the mistress of fools," and "the burnt child," we say, "dreads the fire." Some men are only to be made cautious by their own experience, they must suffer before they will be wary.

Piscator

Piscator ictus sapiet.

A fisherman, putting his hand hastily into his net, was wounded by the thorns on the backs of some of the fish; being thus caught, he said, I shall now become wiser: which is said to have given rise to the adage. "Bought wit," we say, "is best;" it will certainly be more likely to be remembered, than that which is obtained without suffering some kind of loss or inconvenience. Hence also we say, "wit once bought, is worth twice taught." "El hombre mancebo, perdiendo gana seso," by losses and disappointment young men acquire knowledge.

Manus manum fricat.

"Una mano lava la otra." "One good turn deserves another." But this phrase is more commonly applied where two persons bespatter each other with fulsome and undeserved compliments. "Scratch my breech, and I will claw your elbow."

Ne sus Minervoam.

Persons pretending to instruct those who are qualified to be their masters, or to inform
c 2
others

others in matters of which they are themselves ignorant, fall under the censure of this adage; their conduct being as ridiculous as would be that of a sow who should presume to attempt to teach wisdom. Our clowns, not very delicately, tell you, "not to teach your grandames to suck eggs," for, "*à bove majori discit arare minor*," the young ox learns to plow from the elder, not the elder from the young, and "*El Diablo saba mucho*," the Spaniards say, "*porque es viejo*," the devil knows a great deal, for he is old.

Invitá Minervá.

Cutting against the grain. When any one attempts what he is totally unqualified for, he may be said to be labouring without the assistance of Minerva, the reputed goddess of wisdom, "*naturá repugnante*," against nature. "*Quam quisque nōrit artem, in hāc se exerceat*," let every one confine himself to the art in which he has been instructed, or which he has particularly studied. "*In casa del Moro no hables Algaravia*." Do not
speak

speak Arabic in the house of a Moor, lest, instead of gaining credit, you only expose your ignorance.

Ne Sutor ultra crepidam.

“The shoemaker should not go beyond his last.” Men should not attempt what they are neither by education nor genius qualified to perform, nor discourse on matters they do not understand; they will be listened to with no more attention than would be given to a blind man discoursing on colours. “Cada qual habló en lo que sabe,” let every one talk of what he understands. A shoemaker having suggested to Apelles an error in the form of a shoe he had painted, the artist, readily taking the hint, altered the picture in that part. But when the same shoemaker was proceeding to recommend alterations in the form and disposition of the limbs of the figure, he received the rebuke, which thence became proverbial, “The shoemaker should not meddle beyond his last.” “Defienda me Dios de my.” God defend me from myself,

the Spaniards say, make me to know what is my proper state and condition.

Par Pari referre.

“Tal por tal,” like for like, or “One good turn deserves another.” If this has in all ages been esteemed a duty, in our commerce with persons who are indifferent to us, we are in a particular manner called upon to observe it, in our conduct to our parents, and to make the best return in our power, for their care in nourishing and supporting us in our infancy; for imbuing our minds with good principles; for cultivating and improving our understandings, and thereby enabling us to support ourselves in a mature age, and to fill with credit that rank, or situation in life, in which we may happen to be placed. The vine dresser, whom King Henry the Fourth of France is said to have met with in his rambles, seems to have understood and practised this duty, in a meritorious manner. “Having said, he earned forty sous a day, the king demanded in what manner he disposed of the money. He divided

divided his earnings, he told the monarch, into four parts. With the first he nourished himself; with the second he paid his debts; the third he laid out at interest, and the fourth he threw away. This not being intelligible, the king desired an explanation. You observe, Sir, says the man, that I begin with applying the first part to my own maintenance, with the second I support my parents who nourished me, when I was incapable of supporting myself, and so pay my debt of gratitude; with the third I maintain my children, who may at some future time be called upon to return the like service to me; this part therefore is laid out at interest; the fourth is paid in taxes, which, though intended for the service of the king, is principally swallowed up by the collectors, and therefore may be said to be thrown away."

Something similar to the reasoning of this good man, is contained in the following enigmatical epitaph, which was inscribed on the tombstone of Robert of Doncaster.

" What I gave, that I have;
What I spent, that I had;
What I left, that I lost."

By prudence in the distribution of his benevolence, by giving only to good and deserving persons, he procured to himself friends, on whose advice and assistance he might depend, whenever occasion should require it; and by expending only what he could conveniently spare, and laying it out on such things as administered to his comfort, he enjoyed, and therefore had what he expended; but what he left, not being enjoyed by himself, nor going, perhaps, to persons of his choice, or being used in the manner he would have preferred, that portion might be truly said to be lost.

In Vado esse. In Portu navigare.

The ship has escaped the threatened danger and is arrived safely in port. The adage is applied to any one who has overcome some difficulty, with which he had been oppressed, and from which there seemed little chance of his being able to escape.

Toto

Toto Cælo errare.

“To shoot beyond the mark,” to be entirely out in our conjecture, or opinion, on any business; to mistake the meaning of any passage in a work, or of what had been said; were typified by the ancients, by this and similar phrases, meaning, You are as far from the right, as the east is from the west.

Turdus ipse sibi malum cecat.

“The Thrush when he defiles the bough,
Sows for himself the seeds of woe.”

Men of over communicative dispositions, who divulge what may by their adversaries be turned to their disadvantage, may be compared to the thrush, who is said to sow, with his excrements, the seeds of the misletoe on which it feeds. From the bark of the misletoe bird-lime is made, with which the thrush, as well as other birds, are not unfrequently taken. The eagle that had been shot, was doubly distressed on discerning that the arrow which inflicted the wound, was winged with a feather of his own.

Suo

Suo jumento malum accersere.

He hath brought this mischief upon himself. "He hath pulled an old house about his ears." Why would he interfere in a business in which he had no concern? He should have remembered that, "He that meddleth with strife that doth not belong to him, is like one that taketh a mad dog by the ear."

Cornix Scorpionum rapuit.

The crow seizing on a scorpion, and thinking he had got a delicate morsel, was stung to death. The adage is applicable to persons, who, meditating mischief to others, find the evil recoil upon themselves with redoubled force.

Irritare Crabones.

"You have brought a nest of hornets about your ears," may be applied to persons who have engaged in dispute with men of greater rank or power than themselves; or who have undertaken any business beyond their ability to execute, and from which they cannot ex-
tricate

tricate themselves without loss. To the same purport is

Leonem stimulas.

Why awake the lion who may tear you in pieces? and the following

Malum bene conditum ne moveris.

When you have escaped an injury, or when any dispute or contest in which you were engaged is compromised, and settled, do nothing that may revive it, you may not come off a second time so well. "Non destare il can che dorme," the Italians say, do not wake a sleeping dog. And the French,

"N'as tu pas tort, de reveiller le chat qui dort?" were you not wrong to wake the cat that was sleeping? or, "Quando la mala ventura se duerme, nadie la despierte," when sorrow is asleep, do not wake it."

Bonis, vel malis Avibus.

With good or evil omens. You began the business under favourable, or unfavourable auspices, or under a fortunate or unfortunate star. The Greeks and Romans frequently
formed

formed their opinion of the success of any enterprize in which they were about to engage, from the flight, or from the chattering, or singing of birds. The Augur, whose office it was to expound to the people the meaning of the omens, is supposed to have derived the name, or title of the office, from avis garritus, the chattering of birds. Our countryman, Churchill, has ridiculed this superstition with much humour.

“ Among the Romans not a bird,
 Without a prophecy was heard;
 Fortunes of empires oft-times hung
 On the magician magpye's tongue,
 And every crow was to the state,
 A sure interpreter of fate.
 Prophets embodied in a college,
 (Time out of mind your seats of knowledge,)
 Infallible accounts would keep,
 When it was best to watch or sleep,
 To eat, or drink, to go, or stay,
 And when to fight, or run away,
 When matters were for action ripe,
 By looking at a double tripe;
 When emperors would live or die,
 They in an asses skull could spy;
 When generals would their stations keep,
 Or turn their backs in hearts of sheep.” — THE GHOST.
 Some

Some vestiges of this superstition are still to be found in this country, and many of our farmers' wives would be disconcerted at hearing the croaking of a raven, at the moment they were setting out on a journey, whether of business, or of pleasure. The following lines from Walker's *Epictetus* are introduced, to shew that though the vulgar, in the early ages, might believe in these fooleries, yet there were not wanting then, as well as now, persons who were able to ridicule and despise them.

" The direful raven's, or the night owl's voice,
Frightens the neighbourhood with boding noise ;
While each believes the knowing bird portends
Sure death, or to himself, or friends ;
Though all that the nocturnal prophet knows,
Is want of food, which he by whooting shews."

Epictetus is supposed to have lived in the time of the Emperor Nero, more than 1700 years ago.

Noctua volavit.

An owl flew by us, it is a fortunate omen, our project will succeed, or we shall hear good news from our friends. The raven, on the

the contrary, was considered as a bird of ill omen, and its appearance was supposed to predict evil.

“ That raven on yon left hand oak,
Curse on his ill foreboding croak,
Bodes me no good.”

The owl was in a particular manner revered by the Athenians, as it was the favoured bird of Minerva, their patroness. When Pericles was haranguing his men on board one of his vessels, who had mutinied, an owl, flying by on the right hand, is said to have settled on the mast of the ship, and the men observing the omen were immediately pacified, and came into his opinion.

The phrase, *noctua volavit*, was also sometimes used to intimate that any advantage obtained was procured by bribery, by giving money on which the figure of an owl was impressed, such coin being common among the Athenians.

Quarta Luna nati.

Born in the fourth moon. Persons who were peculiarly unfortunate, scarcely any thing

thing succeeding to their minds, were said to be born in the fourth moon, that being the month in which Hercules was born, whose labours, though beneficial to the world, were productive of little advantage to himself. The Spaniards say, "En hora mala nace, quíen mala fama cobra," he was born under an unlucky planet, or in an evil hour, who gets an ill name. The contrary to this, but equally the child of superstition, is

Albæ Gallinæ Filius.

"Hijo de la Gallina blanca."

Born of a white hen. This was said of persons who were extremely fortunate; who were successful in whatever they undertook; "who were born," as we say, "with a silver spoon in their mouth." The following is related by Suetonius, as giving origin to this adage. When Livia, the wife of Augustus Cæsar, was at one of her country seats, an eagle flying over the place, dropped a white hen, holding a sprig of laurel in its beak, into her lap. The empress was so pleased with the adventure, that she ordered the hen to be taken care of, and the laurel to be set in the garden.

garden. The hen, we are told, proved unusually prolific, and the laurel was equally thrifty; and as there was thought to be something supernatural in its preservation, branched from it continued long to be used by succeeding emperors, in their triumphs. "En hora buena nace, quien buena fama cobra." He that gets a good name, was born under a fortunate planet, or in a lucky hour.

Laureum baculum gesto.

I am always armed with a sprig of laurel, was said by persons who had unexpectedly escaped from any threatened danger. The laurel was thought by the ancients to be an antidote against poison, and to afford security against lightning. On account of these supposed properties, Tiberius Cæsar is said to have constantly worn a branch of laurel around his head. Laurel water was prescribed by the ancient physicians, in the cure of those fits to which children are subjected. It was, therefore, until within a very few years, always found in the shops of the apothecaries. Later experience

experience has shewn, that the distilled water of the laurel leaf, when strongly impregnated, is a powerful and deadly poison. It was with this preparation that Captain Donellan killed Sir Theodosius Baughton. The opinion of the power of the laurel in preserving against lightning, rests on no better foundation than that of its efficacy in preventing the effects of poison, or in curing epilepsy.

A horse-shoe nailed on the threshold of the door, was supposed by the common people in this country, to preserve the house from the effects of witchcraft, and it is still in repute among our sailors, who nail a horse-shoe to the mast, with a view of preserving the vessel from such evil influence.

Fœnum habet in Cornu, longe fuge.

Fly from that man, he has hay on his horns. This is said of persons of morose, quarrelsome, and malevolent dispositions, with whom it is dangerous to associate; alluding to the custom of fixing whips of hay to the horns of vicious oxen. "Hic est niger, hunc tu, Rōmane, caveto."

veto." This is a dangerous fellow, beware of him.

Polypi mentem obtine.

Imitate the polypus. Change your plan of living according to circumstances, accommodate yourself to the dispositions of the persons with whom you are to live, or to form any intimate connection. "Become all things to all men." Brutus, that he might escape the malignancy of Tarquin, who had destroyed his father, and his brother, assumed the character of idiotcy, whence he obtained his name. His stratagem succeeded, no mischief being to be apprehended, as Tarquin supposed, from so degraded a being. He was therefore suffered to live, and in time became principally instrumental in freeing his country from the tyranny of the Tarquins, and in laying the foundation of a popular form of government, which continued upwards of 700 years. The proverb took its rise from a supposed power of the polypus of assuming the colour of any substance to which it adheres. When pursued
it

it clings to the rocks, and taking the same colour, often escapes unnoticed.

Multæ Regum Aures atque Oculi.

“An nescis longas Regibus esse Manus?”

“Kings,” we say, “have long arms,” they have also many eyes and ears, that is, they use the ministry of their many servants and dependents, both to discover what is done that may be prejudicial to their interest, and to punish the delinquents, whose crimes may by these means have been detected, though seated at the extremities of their dominions. Hence we say, by way of caution, to persons speaking too freely, on subjects that may give offence, do you not know that “*Les murs ont des oreilles?*” “Walls have ears.” This sentiment is beautifully expressed in the Ecclesiastes—“Curse not the king, no not in thy thought, and curse not the rich, in thy bed-chamber, for a bird of the air shall carry thy voice, and that which hath wings, shall tell the matter.”

The number of spies and emissaries employed by Midas, king of Phrygia, who was a

cruel tyrant, gave occasion to the fable of that prince's having asses ears. Antoninus Caracalla, a monster in wickedness, and therefore full of suspicion, not only was frequent in his application to augurs, and soothsayers, in the hope that by their means he might discover whether any designs were hatching against his life, but he made it a serious complaint against Providence, that he was not endowed with the faculty of hearing with his own ears, whatever was said of him : so impotent is the influence of wealth or eminence, in imparting happiness to the possessor, unless, like Titus, he employs them in diffusing blessings among the people. "Paredes tienen oydos," et "Tras pared, ni tras seto no digas tu secreto."—Walls have ears, and behind a wall or a hedge do not tell a secret.

Malo Nodo malus quærendus Cuneus.

A tough and harsh knot, is not to be attempted to be cut by a fine tool; it can only be overcome by the application of a strong wedge. Great difficulties or diseases are not ordinarily subdued, but by powerful remedies,
which

which may not be applied, perhaps, without some degree of danger. The adage also intimates, that in repelling injuries, we may use weapons, or means, similar to those with which we have been attacked. . Craft and cunning may therefore be properly had recourse to, in opposing the machinations of the malevolent, and unjust. A horse perceiving that a lion was endeavouring by pretending to be skilful in medicine to entice him into his power, in order to destroy him, asked him to look at a swelling which he affected to have in his foot, and the lion preparing to examine the part, the horse gave him so violent a stroke with his heels, as laid him sprawling on the ground. The adage also means, that a lesser evil is sometimes obliterated by a greater, and one passion or affection of the mind by another.

“ Even as one heat another heat expels,
Or as one nail by strength drives out another,
So the remembrance of my former love,
Is by another object quite forgotten.”

Oleum Camino addere.

“ Jetter de l’huile sur le feu,” to add fuel to the fire; irritating instead of appeasing the
D 3
enraged

enraged passions. Giving wine to young persons, whose blood is ordinarily too hot, is "adding fuel to the fire."

Ululas Athenas portas.

The owl was a favoured bird among the Athenians, and so abounded, that sending owls to Athens, was like "carrying water to the sea," or, "coals to Newcastle." It was, according to the Spanish phrase, "Vender miel al Colmenaro," offering honey to one who had bee-hives; "Crœsŭ pecuniæ ter unciam addere," or adding a farthing to the wealth of Crœsus, esteemed in his time, the richest monarch in the world. The adage is also applicable to persons telling as news what is generally known, or offering to instruct any one in arts, with which he is well acquainted. Making presents to the rich, and neglecting friends or relations, to whom such assistance might be beneficial, are acts falling also under the censure of this proverb.

Suum cuique pulchrum.

We each of us think, that whatever we
possess,

possess, whether children, horses, dogs, houses, or any other things, are better than those of our neighbours, "all our geese are swans." Or, as a common adage has it, "Every crow thinks her own bird fair." This disposition, when not carried to excess, is rather to be encouraged than reproved, as tending to make us contented and happy, in our situations; indulged too much, it occasions our becoming dupes to sycophants and flatterers. None fall so easily under the influence of this prejudice, as poets, orators, and artisans, who are generally as much enamoured with their own productions, as lovers are with the charms of their mistresses. "Nemo unquam, neque poeta, neque orator fuit, qui quenquam meliorem se arbitraretur," there never was poet, or orator, Cicero says, who thought any other superior to himself in his art, nor any lover who did not find more beauty in his mistress than in any other woman.

Patriæ Fumus Igni alieno luculentior.

Even the smoke of our own chimney shines brighter than the fire of a stranger's, for

"Home is home, though ever so homely,"
 "Bos alienus subinde prospectat foras," the
 strange ox frequently looks to the door, ready
 to return to the home, whence he has been
 lately taken ; and we know that dogs can
 scarcely, by any kindness, be prevented from
 returning to the houses of their old masters.
 "Chaque oiseau trouve son nid bien," the
 French say ; and the Italians, "Ad ogni uccello,
 il suo nido é bello," every bird prefers his
 own nest.

As a comparatively small portion only of
 mankind can inhabit the temperate regions of
 the earth, or can acquire a larger portion of
 the goods of fortune, than are necessary for
 their subsistence, if this disposition to be
 contented with, and even to give a prefer-
 ence to our native soil, and our home, had
 not been implanted in us by Providence,
 the misery and distress, already so abundant
 in the world, would have been greatly in-
 creased. But we often carry this affection
 too far, and are thence led, not only to prefer
 our own possessions, as was noticed under the
 last adage, but to think too cheaply of, or
 even

even to despise those of our neighbours. This sort of prejudice is most *seen* in neighbouring countries, and cannot be better illustrated than by adverting to the contemptuous expressions used by the common people of this country when speaking of France, which, though one of the most fertile countries in the world, they seem to think that it scarcely produces sufficient for the sustenance of its inhabitants. This *amor patriæ* is well described by Goldsmith in the following lines in his Traveller.

“ The shuddering tenant of the frigid zone,
 Boldly proclaims the happiest spot his own,
 Extols the treasures of his stormy seas,
 And his long night of revelry and ease.
 The naked savage panting at the line,
 Boasts of his golden sands, and palmy wine,
 Basks in the glare, or stems the tepid wave,
 And thanks his Gods for all the good they gave,
 Nor less the patriot's boast, where'er we roam,
 His first, best country ever is at home.”

The reader may not be displeased at seeing the following on the same subject.

“ Cling to your home, if there the meanest shed,
 Yield but a hearth and shelter to your head,

And

And some poor plot, with fruitage scanty stored,
 Be all that Heaven allots you for your board ;
 Unsavoured bread, and herbs that scattered grow,
 Wild on the river's brink, or mountain's brow ;
 Yet e'en this cheerless mansion shall provide,
 More heart's repose, than all the world beside."

Tales and Poems by the Rev. R. BLAND, p. 81.

Frons Occipitio prior.

By this enigmatical expression, that the forehead in which the eyes are placed, precedes the hind-head ; the ancients meant to shew, that all business may be expected to be best performed, if attended to by the persons who are to be benefited by it. A philosopher being asked by his neighbour, what would best fatten his horse ? answered "the eyes of its master," as his presence would make his fields most fertile and productive, the foot of the owner being the best manure for his land. "Quando en casa no esta el gato, estiendese el raton," that is, "When the cat is away, the mice will play." T. Livius, on the same subject, says, "Non satis feliciter solere procedere, quæ oculis agas alienis," that business is not likely

likely to go on well, which is committed to the management of strangers. The Italians, French, and Spaniards, as well as ourselves, have adopted the answer given by the philosopher, among their proverbs, viz. “L’occhio del Padrone, ingrassa il cavallo.” It. “L’œil du maître engraisse le cheval.” Fr. “El ojo del amo engorda el caballo.” Sp. that is, “The eye of the master makes the horse fat.” A lusty man riding on a lean and sorry jade, being asked how it happened that he looked so well, and his horse so ill, said, it was because he provided for himself, but his servant had the care of the beast.

The word “prior” in the adage, is used in the sense of potior, or melior, better.

*Æqualis Æqualem delectat, and
Simile gaudet simili.*

“Like to like.” Hence we see persons of similar dispositions, habits, and years, and pursuing the same studies, usually congregating together, as most able to assist each other in their pursuits. “Ogni simile appetisce

tisce il suo simile," every man endeavours to associate with those who are like himself. "Chacun aime son semblable," Fr. and which is nearly the same, "Cada uno busca a su semejante." Sp. The contrary to this is,

Figulus Figulo invidet, Faber Fabro.

"Two of a trade can never agree," each of them fearing to be excelled by his rival. This passion might be turned to their mutual advantage, if they should be thence induced to labour to excel each other in their art. It would then become, "Cos ingeniorum," a whetstone to their wit. But it more often expends itself in envying and endeavouring to depress their rivals.

"The potter hates another of the trade,
If by his hands a finer dish is made;
The smith, his brother smith with scorn doth treat,
If he his iron strikes with brisker heat."

"Etiam mendicus mendico invidet."

"It is one beggar's woe,
To see another by the door go."

The passion is found also among animals,
"Canes socium in culina nullum amant," or
"Una domus non alit duos canes," the dog
will

will have no companion in the kitchen, and “*Monscum monte non miscbitur*,” two proud and haughty persons are seldom found to agree.

*Principium Dimidium totius, or
Dimidium Facti, qui bene cepit, habet.*

“A work well begun is half done,” which has also been adopted by the Spaniards, the Italians, and the French. “*Buen principio la mitad es hecho.*” Sp. “*Chi ben comincia a la meta dell’ opra finito.*” It. “*Il est bien avancé, qui a bien commencé,*” he has made good progress in a business, who has begun it well. We often find great reluctance, and have much difficulty, in bringing ourselves to set about a business, but being once engaged in it, we usually then go on with pleasure, feeling ourselves interested in carrying it on to its completion. In morals, an earnest desire to be good, is in a great measure the means of becoming good.

Satius est Initiis mederi quam Fini.

“A stitch in time saves nine.” The most serious diseases, if taken in time, might often be cured.

“*Principiis*

" Principiis obsta, sero medicina paratur,
Quum mala per longas invaluere moras,"

oppose the disease in the beginning, for medicine will be applied too late, when it has taken deep root, and fixed itself in the constitution. To the same purport are, "Sero clypeum post vulnera," it is too late to have recourse to your shield, after you are wounded. "La casa quemada, acudis con el agua," the Spaniards say, "When the house is burnt, you then bring water." Evil dispositions in children, are also to be corrected before they become habits. "Qui bien aime, bien châtie," or "Spare the rod, and spoil the child."

Fortes Fortuna adjuvat.

"Fortune assists the brave," "sed multo majus ratio," Cicero adds, but reason or consideration, is still more to be depended on; therefore, "antequam incipias consulto, et ubi consulueris, facto opus est," that is, think before you act, but having well considered, and formed your plan, go on resolutely to the end. To design well, and to persevere with vigour in the road we have chalked

chalked out for ourselves, is the almost certain way to attain our object. "At in rebus arduis," but in great and sudden difficulties, a bold and courageous effort will frequently succeed, where reason or deliberation could give no assistance, for "non est apud aram consultandum," when the enemy is within the walls, it is too late for consultation.

"When dangers urge he that is slow,
Takes from himself, and adds to his foe."

And, "Quien no se aventura, no ha ventura," "nothing venture nothing have." The proverb has been pretty generally adopted. "A los osados ayuda la fortuna," the Spaniards say; and the French "La Fortune aide aux audacieux." Which being the same as the Latin, need not to be explained.

Cum Larvis luctari.

Contending with, or reproaching the dead, which was held to be a great opprobrium, or scandal among the ancients. It was "vellere barbam leoni mortuo," taking a dead lion by the beard. "De mortuis nil nisi bonum,"
that

“ Principiis obsta, sero medicina paratur,
Quum mala per longas invaluere moras,”

oppose the disease in the beginning, for medicine will be applied too late, when it has taken deep root, and fixed itself in the constitution. To the same purport are, “Sero clypeum post vulnera,” it is too late to have recourse to your shield, after you are wounded. “La casa quemada, acudis con el agua,” the Spaniards say, “When the house is burnt, you then bring water.” Evil dispositions in children, are also to be corrected before they become habits. “Qui bien aime, bien châtie,” or “Spare the rod, and spoil the child.”

Fortes Fortuna adjuvat.

“Fortune assists the brave,” “sed multo majus ratio,” Cicero adds, but reason or consideration, is still more to be depended on; therefore, “antequam incipias consulto, et ubi consulueris, facto opus est,” that is, think before you act, but having well considered, and formed your plan, go on resolutely to the end. To design well, and to persevere with vigour in the road we have chalked

chalked out for ourselves, is the almost certain way to attain our object. "At in rebus arduis," but in great and sudden difficulties, a bold and courageous effort will frequently succeed, where reason or deliberation could give no assistance, for "non est apud aram consultandum," when the enemy is within the walls, it is too late for consultation.

"When dangers urge he that is slow,
Takes from himself, and adds to his foe."

And, "Quien no se aventura, no ha ventura," "nothing venture nothing have." The proverb has been pretty generally adopted. "A los osados ayuda la fortuna," the Spaniards say; and the French "La Fortune aide aux audacieux." Which being the same as the Latin, need not to be explained.

Cum Larvis luctari.

Contending with, or reproaching the dead, which was held to be a great opprobrium, or scandal among the ancients. It was "vellere barbam leoni mortuo," taking a dead lion by the beard. "De mortuis nil nisi bonum,"
that

that is, of the dead, record only what will tend to their honour, has therefore passed into a proverb, agreeably to which is the Italian adage, "Non dir che il vero de vivi, é non parlar che bene de morti," speak only what is true of the living, and what is honourable of the dead. But the dead can receive no harm, and the world may be benefited by publishing their errors. In Egypt persons were appointed, we are told, whose office it was, to examine into the conduct of their deceased sovereigns; if it had been such as had been beneficial to the kingdom, the warmest tribute of praise was paid to their memories; if bad, their conduct was censured and their memory reprobated, to serve as a warning to their successors.

Taurum tollet qui vitulum sustulerit, or

———tollere Taurum,

Quæ tulerit Vitulum, illa potest.

"Who has been used to carry a calf, may in time carry an ox." The adage is said to have taken its rise from the story of a woman who

who took delight in nursing and carrying about with her a calf, and as the animal grew, her strength so increased, that she was able to carry it when it became an ox. Or, as Erasmus conjectures, from the story of Milo the Crotonian, who was said, with great ease to take up an ox, and carry it on his shoulders; but who perished miserably, "Wedged in the oak which he strove to rend." It may be used to shew the force of habit or custom, and its influence both on our mental and bodily powers, which may by use be increased to an almost incredible degree. Also to shew the necessity of checking and eradicating the first germs of vice in children, as, if they be suffered to fix themselves, they will in time become too powerful to be subdued.

"Nimia Familiaritas parit Contemptum."

"Familiarité engendre mépris."

"Familiarity breeds contempt." "E tribus optimis rebus," Plutarch says, "tres pessimæ oriuntur," from three excellent endowments, three of the worst of our affections are produced.

duced. Truth begets hatred, familiarity contempt, and success envy. The contrary to this may be,

Omne ignotum pro magnifico est.

We are apt rather to extol those persons whom we know only by report, but with whose merit, or real characters, we are not acquainted. "A prophet is not without honour," we are told, "save in his own country." Great men should not associate too familiarly with the world, ever more ready to blazon their defects, which reduce them to their own standard, than to admire those talents and qualities which they are incapable of imitating. To posterity they must look for justice, which never fails paying to their genius and abilities, the homage that had been refused them by their own age and country. "Suum cuique decus posteritas rependet." Posterity will give to every one the portion of commendation, to which he was entitled by his merit. Or the adage may be thus interpreted: What is mentioned in the gross often fills the mind with surprise, which in detail would excite no emotion. If we should say of any man that
he

he ordinarily walked between two and three thousand miles in a year, the account would seem to be exaggerated ; but if we should say, he walked six or seven miles in a day, which would amount to the same number of miles in the year, no surprize would be excited.

Mandrabuli more Res succedit,

Was used to be said of any business not going on according to expectation ; or from persons indulging hopes of advantage from ill-concerted or ill-matured projects, not likely to be successful ; but rather “ ad morem Mandrabuli,” to become every day worse. It may be applied to those “ who expect that age will perform the promises of youth ; and that the deficiencies of the present day will be supplied by the morrow :” but who will most likely be disappointed.

Who Mandrabulus was is not known, but it is recorded of him, that having found a considerable treasure, in the fulness of his heart he presented at the altar of Juno a golden ram, meaning to make a similar offer-

ing every year ; but repenting, as it would seem, of his liberality, the next year he offered only a ram of silver ; and the following year, one of brass ; and hence, that is, from the gift offered at the shrine of the goddess, having been thus every year lessened in its value, proceeds the proverb.

Maturè fias senex, si diu velis esse senex.

“ Old young and old long.” “ Quien quisiere ser mucho tiempo viejo, comiencelo presto.” The Spaniards say, you must begin to be old, that is, you must leave off the irregularities of youth betimes, if you wish to enjoy a long and healthy old age : for “ quæ peccamus juvenes, ea luimus senes,” young men’s knocks, old men feel,” and “ Senem juvenus pigra, mendicum creat,” youth passed in idleness produces usually an old age of want and beggary. The French almost in the same words say, “ Jeunesse oiseuse, vieillesse disetteuse.” The pleasures of the senses too much indulged, or too long persisted in, lay the foundation of diseases, which either cut
off

off life prematurely, or make the evening of our days miserable.

“ Si quieres vivir sano, haz te viejo temprano.”

Senis mutare Linguam.

It is difficult for persons advanced in years to acquire a new language. The rigid and unyielding muscles of aged persons, render them as unfit for pronouncing a language to which they have not been accustomed, as the limbs of a cripple are for dancing. But the sentiment may be extended further, as they would be scarcely less successful in attempting the acquisition of any new art or science; such acquisition requiring a greater degree of vigour, than they can be supposed to have retained. The province of the ancient, if their time has been well employed, is rather to instruct others, than to hunt after new sources of knowledge. Plutarch says, “ that the life of a vestal virgin was divided into three portions; in the first of which she learned the duties of her profession, in the second she practised them, and in the third she taught

them to others." This is no bad model for persons in every situation of life. The proverb may be applied to persons attempting anything for which they are peculiarly disqualified.

*Homo longus raro sapiens, and
Amens longus.*

Tall men are rarely found to be wise. The Spaniards say, "El grande de cuerpo, no es muy hombre." That is, the robust man is rarely a great man; and the Scotch, "fat paunches bode lean pates." Livy seems also to patronise the opinion, "men of great stature and bulk," he says, "appear more formidable, than they are found to be on trial." His observation, however, may be supposed to relate rather to their courage or bodily strength, than to their genius or understanding. "Sir Francis Bacon being asked by King James, what he thought of the French ambassador; he answered, that he was a tall proper man. I, his Majesty replied, but what think you of his head-piece? is he proper for the office of ambassador? Sir, said Bacon, tall men are like
like

like houses of four or five stories, wherein commonly the uppermost room is worst furnished." And Burton says, that "commonly your vast bodies and fine features are sottish, dull, and heavy spirits." Yet, notwithstanding this coincidence of opinion, of these different countries and persons, and the suffrages of others might perhaps be joined; the observation will be found to be much oftener contradicted than confirmed; and almost every one's experience will tell him, that wit and judgment are promiscuously distributed, and fall as often to the lot of the tall and the robust as to those of an opposite stature and bulk.

Mustelam habes.

You have a weasel in your house, was said to persons with whom every thing turned out unfortunate and perverse. To meet a weasel was considered by the ancients as ominous; and portending some misfortune about to happen. Among huntsmen in this country, Erasmus tells us, it was in his time deemed an ill omen, if any one named a weasel when they

were setting off for their sport. Theophrastus, in his description of the character of a superstitious man, says; " If a weasel crosses the road he stops short, be his business never so pressing, and will not stir a foot till somebody else has gone before him and broke the omen; or till he himself has weakened the prodigy by throwing three stones."

E multis Paleis, paulum Fructus collegi.

" Much straw, but little grain." With much labour I have obtained but small profit; or, from a long and laboured discourse, but little information. " Assai romor et poco lana." " Great cry but little wool, as the devil said when he sheared his hogs." This adage takes its rise from a scene in one of the *Misteries*, a kind of dramatic amusement very popular before the use of plays; in which the devil is introduced shearing one of those animals, which continued making a most frightful noise during the operation, to the great diversion of the audience.

Extra

Extra Latum Peder habes.

You have been fortunate in getting out of that difficulty, or that you did not engage in a business, which, however promising it might appear, could not but have involved you in much trouble. Literally it means, in drawing your feet out of the mud.

Ex Umbra in Solcm.

You have explained that difficult passage, and rendered clear and luminous, what was before obscure and difficult.

Ex uno omnia specta.

From one act, or circumstance, you will readily judge what is the real character or disposition of the man. This may to a certain degree be admitted as a test; as, if a man be detected in any deliberate act of villany, where there has been an evident design to defraud or injure another, we may without hesitation pronounce the party to be a bad man: but the converse of this, may not be

so surely depended on, and we may not with safety, from one single act of charity, or kindness, pronounce the party to be a good man, or trust him as such. So also, if a man from walking over Bagshot Heath, should take upon him to determine the state of this country, as to its fertility, and should describe it as in general barren and inhospitable, or from being deceived by an individual, with whom he had been engaged in business, should determine that the inhabitants are faithless, and not to be trusted, it is evident, that in both cases, he would be found to have passed a rash and precipitate judgment.

Ad Consilium ne accesseris, antequam voceris.

“Speak when you are spoken to, and come when you are called for.” Advice should not, generally speaking, be offered until it is required, for, “proffered service stinks.” But if we see one, in whose welfare we feel ourselves interested, about to engage in a connection, or business, by which he is likely to be injured, it becomes then the part of a friend to interfere,

interfere, and admonish him of his danger, though his opinion should not have been asked, or even though caution has been used, to keep the circumstance from his knowledge. Still the task is far from being grateful. "Le mauvais metier," Guy Patin says, "que celui de censeur; on ne gagne à l'exercer que la haine de ceux qu'on reprend, et on ne corrige personne," it is a bad business that of a censor, he is sure to incur the hatred of those he reproves, without having the pleasure of finding them improved by his advice. "Ne prendre conseil que de sa tête," that is, "Take counsel only of your own thoughts," the French say, but this is in some degree contradicted by the following: "Un fou avise bien un sage," even a fool may suggest what may deserve the attention of a wise man; we should therefore listen to advice, let it come from what quarter it will, for "Al buen consejo no se halla precio," good advice is inestimable.

Et meum Telum Cuspidem habet acuminatum.

Even my dart has also a point, and is capable

pable of inflicting a wound, though it may not pierce so deep as yours. I would willingly avoid contest, but if you will continue to molest me, I will not suffer alone, but will take care you shall feel a part of the evil. Agreeably to this sentiment also, is the Scottish Order of the Thistle, framed, with its motto—"Nemo me impunè lacescit."

Barbæ tenus Sapientes.

Philosophers even to the beard. Oh, he is a wise man, you may see it by his beard, may be applied ironically to persons of grave and serious manners, who wish to pass themselves off for men of more learning, or knowledge, than they really possess. As the beard is not completely formed until the age of manhood, it has always been considered as an emblem of wisdom. "Il est tems d'être sage, quand on a la barbe au menton," it is time to be wise now that you have a beard on your chin; and, "Hombre de barba," with the Spaniards, means a man of knowledge, or intelligence. "Diga barba que haga," let your beard advise
you

you what is befitting you to do, and “a poca barba, poca virguenza,” little beard, little shame, or modesty. “Quixadas sin barbas no merecen ser honradas,” chins without beards deserve no honour. “Faire la barbe,” among the French, means to deceive, or impose on any one, by superior address or cunning; also, to excel in wisdom and sagacity. Among the Persians, and perhaps generally in the east, the beard is held in great reverence, and to speak of it slightly or disrespectfully, would be resented, and for a stranger to violate it, by touching it, would probably be avenged by instant death.

Non est ejusdem et multa, et opportuna dicere.

It is not easy for any one to talk a great deal, and altogether to the purpose. “A mucho hablar, mucho errar,” talk much, and err much. “No diga la lengua par do pague la cabeza,” “the tongue talks at the head’s cost,” and “eating little, and speaking little, can never do harm.” “He that speaks doth sow, but he that is silent reaps.” “En boca cerrada,

cerrada, no entra moscha," flies do not enter the mouth that is shut, and "Fous sont sages, quand ils se taisent," fools are wise, or may be so reputed, when they are silent.

Aut Regem aut Fatuum nasci oportuit.

A man should either be born a king or an idiot, he should be at the top, or at the bottom of the wheel of fortune; at the least, there are men so ambitious, of such high and daring spirits, that they will venture every thing, their fortunes, and their lives, to attain to the highest rank in their country. They will be, "aut Cæsar, aut nullus," either kings or beggars. "O rico, o pinjada," rich, or hanged, "neck, or nothing." Milton makes Lucifer say,

"To reign is worth ambition, though in hell.

Better to reign in hell, than serve in heaven."

But the adage seems to have a special reference to the respect usually paid to idiots. In Turkey, and in other parts of the east, they were held in such veneration, that it was thought to be no less than a sin to oppose, or control

control them in any thing they were disposed to do. They had therefore equal liberty with kings, who say and do whatever they please. To a late period, it was usual with the nobles, in this, as well as in other countries of Europe, to entertain in their houses a fool, for their diversion, who often took the liberty of reproving their masters for their follies, and in much freer language than any other persons were permitted to use. When Jaques, in "As you like it," proposed putting on a fool's coat, he says,

————— "I must have liberty

Withal, as large a charter as the wind,

To blow on whom I please; for so fools have."

May it be added, what is currently said, "Fools are fortunate." They also may be said to be happy, as they neither anticipate evil, nor even feel the full pressure of it when present. "Dieu aide à trois sortes de personnes, aux fous, aux enfans, et aux ivrognes," God protects three sorts of persons, fools, infants, and drunkards, the latter rarely falling, it is said, into any danger, even when full of drink. The French also say, "Tête de
de

de fou ne blanchit jamais," the head of the fool never becomes grey, which is probably not better founded than the former observation.

Minutula Pluvia Imbrem parit.

Many small drops make a shower. "Goutte à goutte la mer s'égoute," the sea itself may be emptied by drops. "Petit à petit l'oiseau fait son nid," by little and little the bird makes his nest, and "many a little makes a mickle." By the accumulation of small sums, large fortunes may frequently be made. "Poco é spesso empie il borsetto," little and often fills the purse. Therefore the proverb says, "Take care of your pence, your shillings and your pounds will take care of themselves." The adage also admonishes, not to disregard slight evils, they may increase to a considerable magnitude; or small expenses, for if there be many of them, though each of them singly may be insignificant, together they will make a formidable sum. Of the same tendency is,

Gutta

Gutta cavat Lapidem.

By the constant trickling of water, the solid stone becomes excavated. This should encourage us to perseverance in industry, to which few things are impossible. “Madruga y veras, trabaja y auras,” rise betimes and you will see, labour assiduously and you will have.

“ Oft little add to little, and the amount
Will swell, heaped atoms thus produce a mount.”

Eum ausculta, cui quatuor sunt Aures.

Listen to him who has four ears. It is not known what gave birth to this adage, but it is understood, as advising to attend to old and experienced persons, who are slow in judging, who are more ready to hear than to speak; or, as the English proverb has it, “who have wide ears and short tongues.”

“ He that hears much, and speaks not at all,
Shall be welcome in parlour, in kitchen and hall.”

“ Oi, voye, et te taise,
Si tu veux vivre en pais.”

That is, if you wish to live quietly, hear, see,
F and

and be silent; which is taken probably from the following monkish line.

“Audi, vide, tace, si vis vivere in pace.”

A similar sense has, “prospectandum vetulo latrante cane,” when the old dog barks, or opens, then attend.

Ad felicem inflectere Parietem.

When a vessel, in sailing, inclines too much to one side, the passengers usually crowd to the other, where seems to be the greatest safety, and when fortune ceases to smile on any one, or he is found to be sinking, it is then that his friends usually leave him, and fly to others who are more successful. Though such conduct cannot but be condemned by all ingenuous persons, yet on the other hand, we should not so connect ourselves with the fortunes of those who are falling, as to make our own ruin inevitable with theirs. “Juvare amicos rebus afflictis decet.” We should indeed assist our friends in their misfortunes, but not at the hazard of the destruction of ourselves and families, otherwise we should
subject

subject ourselves to the censure implied in the following, "Alienos agros irrigas, tuis sitientibus," while watering the fields of our neighbour, we leave our own to be parched with drought. "Harto es necio y loco, quien vacia su cuerpo, por inchar el de otro," he is foolish and mad enough, who empties his own purse to fill that of another.

Manum non verterim, Digitum non porrexerim,

Are Latin phrases used to express the most perfect supineness and indifference on any subject, and which we have adopted: "I would not give a turn of my hand, or hold out a finger to obtain it," or, "I value not a straw what such a person may say of me," or, "there is not the turn of a straw difference between them."

Emere malo, quam rogare.

I had rather buy what I want, than ask any one for it. To an ingenuous mind, it is a hard thing to be obliged to say, I beg; he had

rather purchase what he stands in need of, with his own money, or if he has not money, with the labour of his own hands. "Neque enim levi mercede emit, qui precatur," he pays no small price for a favour, who buys it by intreaties. "If I had money," Socrates said, "I would this morning have bought myself a coat." Though the money was immediately supplied by his friend, yet it came, Seneca observes, too late. It was a shame that such a man should have been reduced to the necessity of asking for it.

Ubi amici, ibi opes.

Where there are friends, there is wealth, or, in the usual acceptation of the proverb, It is better to have friends without money, than money without friends. "Aquelles son ricos, que tienen amigos," they are rich who have friends. To be possessed of friends, is doubtless valuable, as they may stand us in stead in our troubles; but in the ordinary occurrences of life, money may be depended on with more certainty, as it will purchase us
both

both conveniences and friends. "Las necesidades del rico, por sentencias passan en el mundo," even the foolish sayings of the rich, pass in the world as oracles. We may therefore more truly say, "Ubi opes, ibi amici," he that has wealth has friends; "Vulgus amicitias utilitate probat," for friends are commonly esteemed only in proportion to the advantages they are able to procure us.

"Hood an ass with reverend purple,
So you can hide his two ambitious ears,
And he shall pass for a cathedral doctor."—*Volpone*.

Thus aulicum.

Court incense. The splendid promises of courtiers, like the odoriferous vapour of frankincense, please the senses for a time, but they are both of them light and volatile, and leave no beneficial effects behind them.

Contra Stimulum calces.

"You are kicking against the pricks," may be said to persons, who, impatient under any affliction or injury, by attempting to avenge
F 3
themselves,

themselves, increase their misfortune ; or who contend with persons capable of inflicting a much severer punishment, than that which they are suffering. "Paul, Paul, why persecutest thou me? It is hard for thee to kick against the pricks." The adage takes its rise from the custom of goading oxen, to make them go forward, with sticks, having sharp points. If they are restive and push backwards, they force the points of the sticks into their flesh.

Nullus sum.

I am undone, lost beyond all possibility of redemption; was the exclamation of Davus, when he found that he had, by his schemes, precipitated his master into the very engagement he was employed, and actually meant to extricate him from.

Nec Obolum habet, unde Restim emat.

He has not a penny left to buy an halter. He has no property, "ne in pelle quidem,"
not

not even in his skin. "Ne obolus quidem relictus est," he has totally dissipated and wasted his property, not a morsel, or the smallest particle of it remains. "He is as poor as a church mouse."

"Beg," Gratiano says to Shylock, "that thou mayest have leave to hang thyself;

"And yet, thy wealth being forfeit to the state,

Thou hast not left the value of a cord;

Therefore thou must be hanged at the state's charge."

"No le alcaça la sal al agua," "he is so poor," the Spaniards say, "that he hath not salt enough to season his water." Xenophon, in his dialogues, makes one of the interlocutors say, "he had not so much land as would furnish dust for the body of a wrestler."

De Land caprind.

Disputing about what is of no value, about goat's wool, which can be turned to no profit, and half the disputes in the world are of as little importance; at the least, the subjects of them are rarely of half the value of the trouble and expense incurred in the contest. Of the

same kind are, "De fumo disceptare," vel "de asini umbrâ." Plutarch tells a ludicrous story, as giving origin to the latter adage. Demosthenes observing, that the judges before whom he was pleading, paid no attention to what he was saying, but were discoursing on matters that had no relation to the subject before them, said to them, "If you will lend your attention a little, I have now a story to relate that will amuse you." Finding they were turned to him, he said, "A certain young man hired an ass, to carry provision to a neighbouring town, but the day proving to be very hot, and there being no place on the road affording shelter, he stopped the ass, and sat himself down on one side of him, so as to be shaded by the ass from the sun. On this, the driver insisted on his getting up, alleging that he had hired the ass to carry his load, not to afford him a shade. The man, on the other hand, contended, that having hired the ass for the journey, he had a right to use him as a screen from the sun, as well as to carry his goods; besides, he added, the goods on the back of the ass, which were his, afforded
more

more than half the shade; and so long a dispute ensued, which came at length to blows." Demosthenes, perceiving the judges were now fully intent on listening to his story, suddenly broke off, and descending from the rostrum, proceeded to walk out of the court. The judges calling to him to finish his story, "I perceive you are ready enough," he said, "to listen to a ridiculous story about the shadow of an ass, but when I was pleading the cause of a man, accused of a crime affecting his life, you had not leisure to pay it the necessary attention, to enable you to be masters of the subject on which you were to decide." A story in many respects similar to this, is related of Dr. Elmar, who was Bishop of London in the time of Queen Elizabeth. In the course of a sermon he was preaching in his parish church, before he had attained to the dignity of a bishopric, finding his auditory careless and inattentive, he read, with great solemnity, a passage from a Hebrew book he happened to have with him. This drawing the attention of the congregation, he reproved them for their inconsistency in listening

tening to him when reading a language they did not understand, and neglecting or refusing to hear him, when explaining to them in their own language, doctrines, which they were materially interested to know and understand.

Talpā cæcior.

Blinder than a mole. The ancients thought moles had no eyes, but they have two small eyes, affording them so much sight, as to enable them to know when they have emerged through the earth, and they no sooner perceive the light, than they return into their burrows, where alone they can be safe. This proverb is applied to persons who are exceedingly slow in conceiving, or understanding what is said to them; also to persons searching for what lays immediately before them. "If it was a bear," we say, "it would bite you." To the same purport is

Leberide cæcior.

By the leberis, the Latins meant the dry and cast skin of a serpent, or of any other animal,

animal, accustomed to change its coat, in which the apertures for the eyes only remain. With us, it is usual, in censuring the same defect, to say, "He is as blind as a beetle." "We are all of us used to be Argus's abroad, but moles at home," but how much better would it be to correct an error in ourselves, than to find an hundred in our neighbours.

Pecuniæ obediunt omnia.

"Money masters all things." All things obey, or are subservient to money, it is therefore the principal object of our attention: "Sine me vocari pessimum, ut dives vocer," call me what you will, so you do but admit me to be rich. "Nemo an bonus: an dives omnes quærimus." When about to treat with or enter into business with any one, we do not so much inquire whether he is a good, as whether he is a rich man; "Nec quare et unde? quid habeat, tantum rogant," nor by what means he acquired his money, but only how much he actually possesses: "Gifts," we say, "break through stone walls,"
for

for what virtue is proof against a bribe? "He that has money in his purse, cannot want a head for his shoulders." That is, he will never want persons to advise, assist, and defend him. "I danari fan correre i cavallo," "it is money that makes the mare to go." "Por dinero bayla el perro," the dog dances for money; and "Quien dinaro tiene, hazo lo que quiere," he that has money may have what he pleases. "Plate sin with gold, and the strong arm of justice cannot reach it; clothe it in rags, a pigmy straw will pierce it." Volpone, in the comedy of that name, addressing his gold, says

"Such are thy beauties, and our loves, dear saint,
 Riches! thou dumb god, that giv'st all men tongues;
 That canst do naught, and yet mak'st men do all things;
 The price of souls; even hell, with thee to boot,
 Is made worth heaven. Thou art virtue, fame,
 Honour, and all things else. Who can get thee,
 He shall be noble, valiant, honest, wise."

On the other hand, we are told, that Fortune makes those whom she most favours fools; "Fortuna nimium quem favet, stultum facit," and "Ubi mens plurima, ibi minima fortuna,"
 those

those who abound in knowledge are usually most deficient in money. It has also been observed, that riches excite envy, and often expose the possessors of it to danger : the storm passes over the shrub, but tears up the oak by its roots. " God help the rich," we say, " the poor can beg."

" Cantabit vacuus coram latrone viator,"

the thief who makes the rich man to tremble, excites no alarm in the breast of the beggar ; he has nothing to lose.

" Hence, robbers hence, to yonder wealthier door,
Unenvied poverty protects the poor.

" Non esse cupidum, pecunia est, non esse emacem, vectigal est," not to be covetous, to desire riches, is wealth ; not to be extravagant or expensive, is an estate. Hence poverty has been called, the harbour of peace and security, where undisturbed sleep and undissembled joys do dwell. " Fidelius rident tuguria," the laughter of the cottage is more hearty and sincere than that of the court : great wealth therefore conduces but little to happiness : and " as he who has health is young ;

young; so he who owes nothing is rich." "Dantur quidem bonis, ne quis mala estimet; malis autem, ne quis nimis bona," riches are given to the good, St. Austin says, that they may not be esteemed an evil; to the bad, that they may not be too highly valued.

Omnium horarum homo.

A companion for all hours or seasons. This may be said of persons of versatile and easy dispositions, who can accommodate themselves to all circumstances, whether of festivity or of trouble; who with the grave can be serious, with the gay cheerful; and who are equally fit to conduct matters of business or of pleasure: such a man, we are told, was the philosopher Aristippus.

"Omnis Aristippum decuit color."

Every thing became him, by which enviable qualities, he was always a favoured guest at all tables and in all companies.

Veritatis

Veritatis simplex est oratio.

Truth needs not the ornament of many words, it is most lovely then when least adorned. There are circumstances, however, in which art may honestly be used ; when we have any afflicting news to communicate, it is often necessary to prepare the mind for its reception by some general observations : or when we would persuade a person to do what we know to be unpleasant, but which we believe would be ultimately to his advantage ; or would recal him from courses or connections, we believe to be injurious to his fame or fortune. In these cases a blunt declaration of our intentions would defeat the proposed end, and we must have recourse to a little art and management to engage the attention of the persons whom we wish to persuade. The proverb is opposed to those who, by a multiplicity of words, endeavour to obscure the truth, and to induce those they converse with to entertain opinions very different to what they would have formed, if the story had been told in a plain and simple manner. Two architects
having

having offered themselves as candidates to erect a public building at Athens, the one described in a florid and ostentatious manner, all the parts of the building, and with what ornaments he would complete it; when he had finished, the other only said, " My lords, what this man has said, I will do." He was elected.

*Injuriae spretæ exolescunt, si irascaris
agnitæ videntur.*

Injuries that are slighted and suffered to pass unnoticed, are soon forgotten; by resenting them, unless you are able to punish the aggressor, you acknowledge yourself to be hurt, and so afford a triumph to the person who gave the affront. " Deridet, sed non derideor," he laugheth, but I am not laughed at. "The wise man passeth by an injury, but anger resteth in the bosom of a fool.

Omnes sibi melius esse malunt quam alteri.

We all of us wish better to ourselves than to others. Though a friend is said to be another

ther self, yet what affects our own safety, is doubtless to be attended to before the concerns of any other person; for "proximus egomet mihi," I am my own nearest relation; and "Charity begins at home." "Tunica pallio propior est." "Near is my shirt," we say, "but nearer is my skin." To the same purport, and nearly in the same words are, "Ma chemise m'est plus proche que ma robe." Fr. "Tocca piu la camisa ch' il gippone." It. "Mas cerca esta la camisa, que el sayo," that is, my shirt is nearer than my coat.

Extra Telorum Jactum.

Beyond bow-shot, or the reach of darts. "Out of harm's way." "Out of debt, out of danger." Be concerned in no disputes, and neither say nor do any thing of which an advantage may be taken, is the direction of prudence; but from the mixed nature of human affairs; not to be completely followed, but by those who live only for themselves. Let those, however, who neglect this caution be sure that they have resolution enough to bear,

or strength sufficient to overcome the difficulties they may have brought upon themselves by their imprudence. Socrates being asked, who was the wisest man, answered " he who offends the least."

Non cuius homini contingit adire Corinthum.

It is not the fortune of every man to be able to go to Corinth. This city, from its commerce, and from the great concourse of strangers accustomed to visit it, became the most wealthy, and in time, the most voluptuous city in the world; it was also celebrated for its numerous and splendid temples, baths, theatres, and other exquisitely rich and beautiful public buildings, and unfortunately not less so for its debaucheries. It was, therefore, only suitable to the circumstances of the rich to visit a place so dissipated and expensive. Corinth gave its name to the fourth order of architecture, which was invented and first employed in the public buildings there, and to a metallic composition, Corinthian brass, which was very beautiful and durable,
but

but of which there are no vestiges remaining. The proverb may be aptly used to deter persons from entering on pursuits, or engaging in projects much beyond their faculties or powers to carry into execution.

Fenestram, vel Januam aperire,

May be said when any one has incautiously given information which may be turned to the disadvantage of themselves or their friends. Do you see what consequences may follow, what mischief may ensue? you have opened a door to a thousand evils.

Ovem Lupo commisisti.

“Entregar las ovejas al lobo,” you have trusted the sheep to the care of the wolf, the geese to the keeping of the fox. This may be said of a parent who has left his children in the hands of rapacious guardians, who will fleece them of their property, not husband and preserve it: a misfortune which happened to **Erasmus**. When in conversation we have dis-

closed any thing to those who should not have known it, and who will be enabled to injure persons whom they wish to oppress; it may be said, you have now put him in the power of his enemy; "you have given the wolf the weather to keep."

Nulla Dies sine Linea.

No day without a line, was the advice and the practice of Apelles. No one must expect to be perfect in any art, without incessant care and diligence; therefore,

"Nulla dies abeat, quin linea ducta supersit," no day should be suffered to pass, without leaving some memorial of itself. "Diem perdidi," "I have lost a day," was the exclamation of the Emperor Titus, finding, on a review of what had been performed, that he had relieved no distressed person, nor done any act deserving recollection in the course of the day.

Manibus, Pedibusque.

With the utmost exertion of our hands and feet,

feet, or "with tooth and nail," as we say. "*Nervis omnibus*," "straining every nerve," exerting our utmost power or ability to effect the purpose; "*Remis velisque*," pushing it on with oars and sails; "*Omnem movere lapidem*," "leaving no stone unturned," to discover what we are in search of, are forms of speech used by the Romans, which have been adopted by us, and are therefore here admitted; as may be also "*Toto pectore*," with our whole soul, loving or hating any one. These are all, and indeed many more similar expressions, treated of by Erasmus as distinct proverbs; but it was thought to be better to bring them together here, in this manner.

It may not be amiss, once for all, to observe, that I have not confined myself to the sense given by Erasmus to many of the adages. As I have frequently passed over very long disquisitions, when they appeared to me not suitable to the present state of literature, or of the times; so on the other hand, I have sometimes expatiated largely, where he has given the exposition in two or three lines. Another considerable difference is, that here are introduced

duced many corresponding adages, in the French, Italian, Spanish, and English languages, none of which are to be found in his book. It is singular, Jortin remarks, that though Erasmus spent a large part of his time in France, Italy, and England, it does not appear that he was ever able to converse in any of those languages; or perhaps to read the productions of any of the writers in those countries, excepting such as were written in Latin; which, as a language in general use, appears to have been adopted by most of the literati down to his time; excepting perhaps by the Italians, whose language had attained a higher degree of polish and perfection than any of the others.

Sub omni Lapide Scorpius dormit.

We should believe that under every stone a scorpion may be lodged, which seems to be the sense of the adage; and it is intended to admonish us in all business to act with deliberation and caution, that we may not involve ourselves

ourselves in troubles and dangers; particularly we should set a guard over our tongues and not be too communicative, lest we should instruct others in any plans we may have formed for the advancement of our affairs, who may thence be enabled to become our rivals, and prevent the completion of our designs: or by speaking too freely of the concerns of others excite enmities which may be productive of consequences still more mischievous. "Volto sciolto," the Italians say, "i pensieri stretti," be free and open in your countenance and address, but cautious and reserved in your communications. There are many other similar cautions; "Latet anguis in herba," there is a snake in the grass, take care how you tread. "Debaxo de la miel, ay hiel," under the honey you may find gall. "Paredes tien oydos:" and "tras pared, ni tras seto, no digas tu secreto." "Walls have ears," be cautious what you say; and "little pitchers have long ears." Children, even when playing about you, are often more attentive to what you are saying, than to their own amusement. "Dizen los ninos en el solejar, lo que oyen a sus pa-

dres en el hogar," they tell when abroad, what they hear their parents saying by the fireside.

In the countries where scorpions breed, they are frequently found lying under stones, as worms are in this country; any one therefore incautiously removing a stone, under which one of these venemous reptiles may happen to lie, will be in danger of being stung by the enraged animal, whence the proverb.

Asinum sub fræno currere doces.

Teaching an ass to obey the rein, which the ancients thought to be nearly as difficult as "to wash a black-a-moor white," or to do any other impossible thing, "Labour in vain." Though I think it is not now found to be so difficult, and those animals are made to serve for many useful purposes. The adage is used by Horace, and with much elegance, in his first Satire.

" At si cognatos nullo natura labore
Quos tibi dat, retinere velis, servareque amicos;
Infelix operam perdas; ut si quis asellum
In campo doceat parentem currere frænis."

But if you expect to obtain the affection of
your

your relations, or to preserve the esteem of your friends, without making any return for their kindness, you will find yourself, wretch that you are, miserably deceived, as he would be, who should attempt to teach an ass to be obedient to the rein.

Annosam Arborem transplantare.

Persons quitting a business or profession in which they have been long engaged, and had been successful, and attempting some new employment, are as little likely to succeed, as a tree is to flourish, when removed from the soil in which it had been long fixed.

Aranearum Telas texere.

Weaving of cobwebs, which persons are said to do, who waste their time and money in frivolous pursuits; in procuring what will be of no use when obtained; in collecting butterflies, cockle-shells, &c. "et stultus labor est ineptiarum," and such like fooleries. Laws also, which by the great are easily evaded,

evaded, and which seem only made to entrap the poor, are, by common consent, called cob-web contrivances. They were so called by Anarcharsis—"They catch," he said, "small flies, but wasps and hornets break them with impunity."

"Hence little villains oft submit to fate,
That great ones may enjoy the world in state."

Sat pulchra, si sat bona.

"Fair enough, if good enough," for "handsome is, who handsome does," and "sat cito si sat bene," "soon enough, if well enough," are proverbs of all ages, and all countries, and need no explanation. "Hermosa es por cierto, la que es buena de su cuerpo," the woman who is modest is sufficiently handsome.

*Harenæ mandas Semina. In Aqua vel in Saxis
sementem facis.*

Sowing your grain among stones, where they cannot take root, in the water, or on sand.

sand. "In aqua scribis, in harena ædificas," writing on water, or building on sand, with many others, are phrases used by the Romans, and are applicable to persons bestowing much labour in effecting what is impossible to be done, or heaping favours upon an ungrateful person, from whom no return can be expected. "Can the Æthiopian change his skin, or the leopard his spots?"

Laterem lavas.

It is like washing bricks, which the more you scour them, the more muddy they become: meaning bricks made of clay, and not burnt, but dried in the sun; such as were used in the East, and probably are so now, or "Laver la tête d'un âne," by which the French designate such unavailing attempts. The proverb may also be applied to persons, endeavouring by fictitious ornaments to make any thing appear more beautiful and valuable than it is, or by rhetorical flourishes to give a false colour to any action.

Surdo canis.

You are preaching to the deaf; to prepossessed and prejudiced ears; to persons so besotted and addicted to their vices, that they will not listen to you, though your advice be most suitable to them, and such as they cannot reject, but to their manifest disadvantage. "They are like to the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely." As the following narrative seems to give an ingenious explanation of this passage in the Psalms, it is here added. "There is a kind of snake in India," Mr. Forbes says, in his *Oriental Memoirs*, lately published, "which is called the dancing snake. They are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well attested fact, that when a house is infested

fested with these snakes, and some others of the coluber genus, which destroy poultry, and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for, who, by playing on a flageolet, find out their hiding places, and charm them to destruction ; for no sooner do the snakes hear the music, than they come from their retreat, and are easily taken. I imagine," Mr. Forbes says, " that these musical snakes were known in Palestine, from the Psalmist comparing the ungodly to ' the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely.' When the music ceaseth, the snakes appear motionless, but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced for an hour on the table, while I painted it, during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning I was informed by my servant,

that

that while purchasing some fruit, he observed the man who had been with me the preceding evening, entertaining the country people, who were sitting on the ground around him; with his dancing snakes, when the animal that I had so often handled, darted suddenly at the throat of a young woman, and inflicted a wound, of which she died in about half an hour."

Delphinum natare doces, vel Aquilam volare:

Affecting to give information to persons on subjects they are better acquainted with than ourselves, is like teaching birds to fly, or fishes to swim.

Multa cadunt inter Calicem, supremaque Labra.

" Entre la bouche, et le verre,
Le vin souvent tombe à terre."

" Many things happen between the cup and the lip," was the saying of a servant to his master, whom he saw anxiously tending a vine, from which he promised himself an abundant produce of excellent liquor, of which, however,

however, he was not permitted to partake; for, at the moment he was about to taste the wine, the reward, as he thought, of his labour, he was told that a boar had broke into his vineyard, and was destroying his trees; running hastily to drive away the beast, it turned upon him, and killed him. We are hence taught, not to be too sanguine in our hopes of success, even in our best concerted projects, it too often happening that they fail in producing the intended advantages. “De la mano a la boca, se pierde la sopa,” is the same sentiment in Spanish. The adage may also be explained, as admonishing us “to take time by the forelock,” that is, not to let a present opportunity, or advantage, to pass by, a similar one may not again occur. “Strike, therefore, while the iron is hot,” and

“ He that will not when he may,
When he will he shall have nay.”

Incidis in Scyllam, cupiens vitare Charybdim.

Attempting to escape the rocks of Scylla, we are ingulphed in the whirlpool of Charybdis.

rybdis. The two opposite coasts of the strait dividing Sicily and Italy, were anciently called by these names, and as they were steep and rocky, they appeared so formidable, and perhaps occasioned so many ships to be wrecked; that Homer makes Ulysses describe them as two terrible monsters, that stood ready to destroy any vessels that came within their reach. All possible endeavours were therefore used by mariners, to keep their ships in the middle of the strait. The proverb is applied to persons who, attempting to avoid one evil, fall into another more grievous and insupportable; who, attempting to rescue a part of their property which they see in danger, lose both their property and their lives. "It is falling," we say, "out of the fryingpan into the fire," in which form the proverb has been adopted by the French, the Italians, and the Spanish. "Sauter de la poile, et se jeter dans les braises." "Cader d'alla padella nelle bragie." "Saltar de la sarten, y caer en las brasas," but of two evils we should choose the least. "Meglio é dar la lana, che la pecora," better lose the wool than the sheep.

The

The adage is used by Philip Gualtier, a Flemish writer of the thirteenth century, in a poem celebrating the conquests of Alexander the Great. The lines are an apostrophe, addressed to Darius, who, flying from Alexander, fell into the hands of Bessus, one of his generals.

“Quo tendis inertem,
Rex periture, fugam ? nescis, heu, perditte ! nescis
Quem fugias ; hostes incurris, dum fugis hostem.
Incidis in Scyllam, cupiens vitare Charybdim.”

Menagiana, vol. 3. p. 130.

Whither, O unfortunate prince, do you bend your unavailing flight ? you know not, alas, from whom you are flying ; attempting to avoid one enemy, you fall into the hands of another, more savage and destructive. Endeavouring to escape Charybdis, you are wrecked on the rocks of Scylla.

Flamma Fumo est proxima.

If there were no fire, there could be no smoke. “Common fame is seldom to blame.” All that we have heard may not be true, but so much could not have been said, if there

H

were

were no foundation. We should avoid the first approach to vice, or danger; though small at first, it may increase to an alarming magnitude. The smoke may soon be succeeded by flame. He who would keep his morals untainted, must not associate familiarly with the debauched and wicked.

“ Vice is a monster of such frightful mien,
As to be hated needs but to be seen ;
But seen too oft, familiar with her face,
We first admire, next pity, then embrace.”

The fox, when he first saw a lion, ran from him in great terror, but meeting one a second, and then a third time, he had courage enough to approach, and salute him. The Spaniards and the French use the proverb somewhat differently. “Cérca le anda el humo, tras la llama,” and “Il n’y a point de feu sans fumée,” where there is fire, there will be some smoke; that is, where any foul action has been committed, it will by some outlet or other escape, and become known, “Murder will out,” we say.

Paupertas Sapientiam sortita est,
"La Poverta é la Madre delle Invenxione,"
"Necessity is the Mother of Invention."

"*Magister artis ingenii*que largitor venter,"
 venter, or the stomach, is the master of all
 art, and bestower of genius and invention.
 "Hunger," we therefore say, "will break
 through stone walls." "The stomach," Rabelais
 says, "only speaks by signs, but those signs
 are more readily obeyed by every one, than
 the statutes of senates, or the commands of
 monarchs." To answer is useless, for "*El*
vientre ayuno, no oye ninguno," "the stomach
 has no ears."

Persons who have no property but what is
 procured by their industry, on which they
 may subsist, will endeavour more diligently
 to improve their understandings, than those
 who, being amply endowed, find every thing
 provided to their hands, without labour.
 "Crosses are ladders that do lead to heaven."
 Consonant to which the French say, "*Vent*
au visage rend un homme sage," wind in a
 man's face, that is, adversity, or trouble, makes

him wise; and, “a pobreza no ay verguença,” poverty has no shame, that is, want makes men bold, and to descend to means, for their subsistence, which, in better circumstances, they would be ashamed to have recourse to. This, more than all other considerations, should induce every one “Messe tenus propria vivere,” to live within their means, “to let their purse be their master.”

Bis Pueri Senes.

Ancient persons are twice children, or as we say, “Once a man, and twice a child.” Age ordinarily induces a degree of imbecility, both in the mind and body, resembling childhood. Persons in a very advanced age become feeble and impotent, their legs tremble, obliging them to support themselves with a stick; their hands shake, so that they are unable to cut their food, and at length of even carrying it to their mouths. They become toothless, and are obliged, like children, to be fed with spoon-meats; their eyes become weak, incapacitating them from reading, and their organs
of

of hearing dull and obtuse, so that they can no longer take a part in conversation. These two sources of information being cut off, the mind, no longer solicited by the surrounding objects, or excited by the acquisition of new materials, becomes languid and inert; the traces of the knowledge it had acquired, become faint, and are at length nearly obliterated, and thus is induced a complete second childhood, "and mere oblivion, sans teeth, sans eyes, sans taste, sans every thing."

"Ubi jam validis quassatum est viribus ævi
Corpus, et obtusis ceciderunt viribus artus,
Claudicat ingenium, delirat linguaque mensque."

LUCRET. *Lib. III. lin. 452.*

"When age prevails,
And the quick vigour of each member fails,
The mind's brisk powers decrease, and waste apace,
And grave and reverend folly takes the place."

Trans. by CREECH,

Crambe bis posita, Mors.

By frequent repetition, even the most pleasant and agreeable story tires, and at length nauseates, as do also the most favourite viands. The particular plant called Crambe by the

ancients is not now known. It was thought to have the power of preventing the inebriating effects of wine, and hence we are told, a portion of it, previously baked, was usually taken by the Ægyptians, and some other nations, before sitting down to their tables, that they might indulge more freely in drinking; but twice baked, or too often taken, it excited nausea and disgust, whence the proverb.

“Occidit miseros crambe repetita magistros.”—JUVENAL.

To hear the same lesson, so oft repeated, is the death of us poor masters.

Manum de tabulá.

Desist, leave off correcting and amending, “Nimia cura deterit magis quam emendat,” too much care may injure instead of improving your work. “You should therefore let well alone.” Apelles, seeing Protogenes with too much care and anxiety, labouring to give a complete finishing to a picture, which he had already made extremely beautiful, fearful lest by such frequent touching, and retouching,
he

he should diminish, instead of heightening its value, cried out "manum de tabulâ." The adage is of extensive application, being referable to every kind of work, among others, to this of explaining proverbs, which too much labour, instead of elucidating, may render obscure.

Veterem Injuriam ferendo, invitas novam.

By quietly bearing, and putting up with one affront, we often lay ourselves open to fresh insults. Though humanity and tenderness towards our neighbours and associates, and a disposition to overlook slight offences, is highly commendable, and is becoming the frailty of our nature; yet too great facility in this point, is not only improper, but may in the end be highly injurious, even to the parties whose offence we have overlooked. Æsop has given us in one of his fables a story, which may serve to illustrate this adage. "A boy out of idleness and wantonness, throwing stones at, and otherwise insulting him, he had recourse, at first," he says, "to intreaties

to induce him to desist: these failing, he gave him a small piece of money, all, he told the boy, he could spare ; at the same time he shewed him a more wealthy person, who was coming that way, and advised him to throw stones at him, from whom he might expect a much larger reward. The boy followed his advice, but the rich man, instead of intreating, or bribing him to desist, ordered his servants to take him before a magistrate, by whom he was severely punished." Socrates, indeed, seemed to be of a different opinion, when he said, "If an ass kicks me, shall I strike him again?" but this forbearance must not be carried too far, for, according to the Italian proverb, "*Che pecora si fa, il lupo la mangia,*" and the French, "*Qui se fait brebis, le loup le mange,*" that is, he that makes himself a sheep, shall be eaten by the wolf. If a strange dog, going along the street, claps his tail between his legs, and runs away, every cur will snap at him ; but, if he turns upon them, and gives a counter snarl, they will let him go on without further molestation.

Ansam quærere.

Seeking a handle or opportunity for breaking an agreement into which any one may have improvidently entered, or an occasion for quarrelling; and to persons of a litigious disposition, very trifling causes will afford handle sufficient for the purpose. The phrase is used by us in as many ways, as it was formerly among the Romans. You know the temper of the man, be careful that you give him no handle, no ground for cavilling, though that may be difficult, as a man so disposed, will make a handle of any thing. "When we have determined to beat a dog, the first hedge we come to will furnish us with a stick for the purpose."

Oleum et operam perdere.

Losing both oil and labour, which those were said to do, who had employed much time, labour, study, and expense, in endeavouring to attain an object, without being able to effect their purpose. Those who contended at the public games among the ancients,

cients, were used to anoint their limbs with oil, previous to their entering on the contest; if they were conquered therefore they lost both oil and labour; as those did who failed in the acquisition of knowledge, their researches being principally carried on by the light of a lamp; whence the adage, which the following story may serve further to illustrate: "A man having a suit at law, sent to the judge as a present a vessel of oil; his antagonist, that he might be even with him, sent a well fattened pig, which turned the scale in his favour and gained him the cause: the first man complaining and reminding the judge of the present he had sent him; true, said the judge, but a great hog burst into the room and overturned the vessel, and so both the oil and labour were lost."

Mortuum flagellas.

It is flogging a dead man, or one who regards your censures as little as do the dead, may be said to any one reproving a person
who

who is incorrigibly wicked, and who has lost all sense of shame or decency : or by persons charged with the commission of crimes of which they know themselves to be innocent.

Nocumentum, Documentum.

“ Trouble teaches.” Adopted probably for its jingle, like “ harm watch, harm catch ;” and many more in our language, and like them containing an useful precept. The sense is, that it is the part of wisdom or prudence to profit by our mischances: those who have been plundered by servants or defrauded by bad customers, become more cautious in securing their property, and in inquiring more diligently into the character of the persons to whom they give credit, that they are not wasteful and extravagant spendthrifts, inattentive to business, or persons of depraved morals. A merchant who had suffered much in this way determined at length that he would give no credit, he therefore put out a sign representing a fire in which were a number of account books

books burning; when any one wanted credit; he told them it was impossible he could give it, his books being burnt. Trouble also and distress leads us to reflect upon our past conduct, and to reform what is amiss. “*Periissem nisi periissem*,” if I had not suffered, I had been undone. “If thou be in woe, sorrow, want, pain, or distress, remember that God chastiseth them whom he loveth, and that they that sow in tears shall reap in joy. As the furnace proveth the potter’s vessel, so doth trouble and vexation try men’s thoughts.” “*Ecce spectaculum Deo dignum, vir fortis mala fortuna compositus*,” behold a spectacle worthy of God, a good man contending with adversity.

Nuces relinquere.

Abandon or throw away your nuts: that is, leave off childish amusements, and addict yourself to employments that are more manly and better suited to your age and present situation in life. The adage is said to be derived
from

from the bridegroom scattering nuts when leading his spouse to the temple; intimating that he now purposed to give up boyish sports, among which playing with nuts, was not unfrequent. Those who did not do so, were said “redire ad nuces,” or “nucẽs repetere,” to return to their playthings, to become children again.

Davus sum, non Œdipus.

I am Davus, not Œdipus; that is, I am a man of plain understanding and no conjuror, or wizard, may be said to persons speaking enigmatically or more finely than the subject requires: or whom we do not wish to understand, or would oblige to be more explicit than they are inclined or intend to be. Œdipus was famed, we are told, for expounding the riddle of the Sphinx, which no one before him had been able to explain.

Ex Harenâ Funiculum nectis.

It is like making a rope of sand; labouring
to

to do what can by no art be effected ; this may be said to persons bringing together in the way of argument, things not having the least coherence or connection. It is like attempting “jungere vulpes,” to yoke foxes; or “mulgere hircum,” to milk a he-goat.

Latum Unguem.

There's not the breadth of a nail, or of a straw, or of a hair, of difference between them, and yet even for that trifle, they keep up the contention and with no small degree of acrimony.

“ But in the way of bargain, mark ye me,
I'll cavil on the ninth part of a hair!”—*Henry IV.*

Non tam Ovum Ovo simile.

He is as like his brother as one egg is to another. The Latins have numerous adages of this kind, consisting of a simple comparison : it was thought right to transplant a few of them here, particularly such as have correspondent phrases in our language.

Magis

Magis mutus quam Pisces.

“ Muët comme un poisson,” as mute as a fish. The opposite to this is

Turtura loquacior.

More loquacious than the turtle-dove. We say, perhaps more pertinently, to great chatterers, “ you prate like a parrot or a magpye,” which are still more famed for garrulity, than the turtle-dove, “ Quæ tamen, non ore tantum, sed etiam postica corporis parte clamare fertur.”

Ollæ Amicitia.

Friends to the table. Persons attached to the fortune, not to the beauty or dispositions of their mistresses or friends, were so called.

“ Te putat ille suæ captum nidore culinæ,
Nec malè conjectat.”—JUVENAL.

He thinks you are more attracted by the smell of his kitchen, than by affection to his person or regard to his interest, and is not mistaken.

“ Fervet olla, vivit amicitia,” for such friendship

ship only lasts while the pot continues to boil.

“ Amigo del buen tiempo, mudase con el viento,”
those who are only friends to your good fortune, change with the wind. Young men of fortune have abundance of such friends, who are very ready in assisting to disburthen them of their wealth; when that is effected, they become more shy in their attendance, and at length leave them to reflect at their leisure on the folly of their conduct.

“ If Fortune wrap thee warm,
Then friends about thee swarm,
Like bees about a honey-pot :
But, if dame Fortune frown,
And cast thee fairly down,
By Jove thou may'st lie there and rot.”

Nat Lee is said to have diverted himself with singing this song when in Bethlehem. The sentiment is not ill expressed by our homely proverb, “ no longer pipe, no longer dance.”

Multa novit Vulpes, sed Felis unum magnum.

A fox bragging of the number of tricks
and

and shifts he occasionally used to escape the hounds, a cat that was present, observed that she had but one, which was to climb up the nearest tree or building, and that being completely effectual was of more value than all the stratagems of the fox, which did not always preserve him from the huntsmen. The proverb teaches that it is better to rely on the advice of one sensible friend, than to have recourse to many whose contrary and discordant opinions would be more likely to perplex and confound, than to teach us how to escape from our difficulties. When also we would convince or persuade, it is better ordinarily to depend on one powerful argument, than to use a variety of petty ones; as "too many cooks," are said, to "spoil the broth." Against this tenet, however, we have several apothegms equally accredited, as "*vis unita fortior*," the united power of many agents is stronger than that of one; which is probably as true applied to the understanding as to bodily strength; so "*quæ non prosunt singula, juncta juvant*," though each argument may be individually weak, yet a number of

I

them

them made to bear upon the same point may be successful. Solomon tells us also, that "in the multitude of counsel there is safety."

Ars varia Vulpi, ast una Echino maxima.

The hedge-hog, for so Erasmus understands it, though the echinus is properly a marine animal, escapes its enemies by rolling itself up in the form of a ball, covered with sharp spines or thorns which they dare not take hold of. The adage admits the same explanation as the last.

Auribus Lupum teneo.

I have taken a wolf by the ears, whom I can with difficulty hold, and dare not let go lest he tear me in pieces. It may be said when any one has so entangled himself in a business, that he can neither go on with it satisfactorily, nor give it up without suffering considerable damage : or by one engaged
to

to a mistress, whom he is afraid to marry on account of her ill-humour, and from the violence of his affection he is incapable of leaving. Macbeth, after the murder of Banquo, and before he had given himself to the unlawful commerce with supernatural agents, says,

“ I am in blood

Stept in so far, that should I wade no more,

Returning were as tedious as go o'er.”

To the same mode of reasoning we owe half the robberies and murders that are committed every year. Martial's description of a captious but extremely agreeable character may serve as a further illustration of this adage :

“ Difficilis, facilis, jucundus, acerbus es idem,

Nec tecum possum vivere, nec sine te.”

which has thus been translated,

“ In all thy humours whether grave or mellow,

Thou 'rt such a touchy, testy, pleasant fellow,

Hast so much wit, and mirth, and spleen about thee,

That there's no living with thee nor without thee.”

Those who go to law may be said to hold a wolf by the ears, or they are like sheep taking shelter under a hedge of thorns, whence they will not escape without losing the half of their

fleeces. Formerly a large estate was conveyed away by a piece of parchment that would not hold twenty short lines, which is now hardly done with twenty skins. This multiplying of words is pretended to be done for greater security, but has the contrary effect, "certa sunt paucis," certainty, or freedom from doubt is found where there are fewest words.

Ne Hercules quidem adversus duos.

Even Hercules could not contend successfully against two, equally strong as himself. "Two to one are odds at football," may be said by any one who has been censured for not doing what, circumstanced as he was, it was impossible he should perform. The adage may with equal propriety be applied to the exertions of the mind; where much has been done well, small errors should not be censured with asperity. A great philosopher should not be expected to be also a poet, or a man skilled in one art, to be equally expert in another. The same sentiment is contained in

Unus

Unus Vir, nullus Vir.

From one man unaided by advice, or other assistance, no great exertion, or the performance of no very difficult, or intricate business should be expected. "Two heads are better than one, or why do folks marry?"

Nihil ad Versum.

This is not to the purpose, said when a person, attempting to explain any thing, wanders from the subject, which he leaves more perplexed than when he began. The adage is supposed to have taken its rise from the performers on the stage attempting to represent, by gesticulation, the sense of the part recited, in the manner, perhaps, of our pantomime. Failing in the attempt, this adage, "*Nihil ad versum*," was applied; intimating that the action did not correspond with the sense, or meaning of the verse. Or it may refer to the oracles, which were not unfrequently delivered in verse, when the event was not consonant to the prediction.

Nihil ad Fides,

Was used to be applied to persons, whose manners and conversation, or whose precepts and mode of living were not consistent, and who, not very gracefully, tell us, "We should do as they say, not as they do."

Asinus in Unguento,

May be said of a clown living in the midst of delicacies he knows not how to use or enjoy ; or affecting the company of men of letters, whose conversation he is incapable of understanding. Such things suiting him as ill as perfumes do an ass. "No es la miel para la boca del asno," honey is not fit for the mouth of an ass. "Chantez à l'âne, il vous fera des pets."

Asinus inter Simias.

The ass has fallen into the company of apes, was said when a man of mild and easy manners, and of weak understanding, was seen associating with petulant and illnated persons.

persons, who insulted, and turned him to ridicule. Such wanton petulance is well re-proved by the following :

“ Set not thy foot to make the blind to fall,
Nor wilfully offend thy weaker brother ;
Nor wound the dead with the tongue's bitter gall,
Neither rejoice thou in the fall of other.”

Of the same kind is “ *Noctua inter cornices*,” the owl is among ravens, there being the same dissimilarity between them, as between the ass and the ape.

Alii sementem faciunt, alii metent.

One man labours and another reaps the profit, or one man commits the crime but another suffers the punishment. “ *Il bat le buisson sans prendre l'oisillon.*” “ One man beats the bush, and another catches the bird.” This proverb was used, we are told, by Henry the Fifth, at the siege of Orleans. When the citizens would have delivered the town to the Duke of Burgundy, who was in the English camp, the king said, “ Shall I beat the bush, and another take the bird ?” no such matter.

These words did so offend the Duke of Burgundy, that he made a peace with the French, and withdrew his force from the English. "Uno levanta la caza, y otro la mata," one man starts the game, and another kills it.

Aliam quercum excute.

Go shake some other tree, you have reaped sufficient profit, or taken fruit enough from this. The adage may be used by persons who have been liberal in assisting any one who still continues to solicit them: Go to some other friend, I have done my part. It may also be used in the way of admonishing any one to cease exerting himself in any course or business from which he has already gained all the advantage it is likely to produce, or to change or dismiss an instructor from whom he has learned all that he is capable of teaching.

In the early ages of the world, when acorns formed a material part of our sustenance, there were persons who made it their business to collect them. When one of these was seen looking

looking up to a tree, those who observed him would say, "Aliam quercum excute," go to some other tree, this has been stripped before, which being often repeated, came at length to be used as a proverb.

Pliny tells us that even in his time, many nations made the acorn a part of their diet, not having been instructed in the method of cultivating wheat, or other grain, and Erasmus says that acorns were considered by the Spaniards as a dainty, and were served up as a part of the dessert, in which manner we find them introduced by the goatherds in Don Quixote.

Fucum facere.

"Hazer lo blanco negro, y lo negro blanco."

To make white black, and black white.

To deceive with false pretences, or to misrepresent any matter, and make it appear different to what it is, was called painting or discolouring the subject; and as a species of fucus was anciently used as a dye, persons so disguising what they treated of, were said "fucum facere," to give a false colour to it. The phrase was also applied to women painting

ing their faces, and making themselves more fair than nature intended them, whence we learn that this practice was as usual and fashionable among the Greeks and Romans, as it is now among our own fair countrywomen. “ Visage fardé ” among the French means a painted, dissembled, or false countenance.

Album Calculum addere.

To approve, to put in a white stone. In popular assemblies among the ancients, the persons who had a right to vote, had a white and a black stone given them. If they agreed to the proposition, or absolved the person accused of any crime, they put the white stone into the urn ; if they disapproved of the proposal, or thought the person accused guilty, the black one. Hence it is now usual to say, when a person who has been proposed as a member of any of our societies, is rejected, that “ he was black balled,” though, as it often happens, neither black nor white balls were used in the ballot.

“ Mos

" Mos erat antiquis niveis atrisque capillis,
His damnare reos, illis absolvere culpâ." OVID.

Cretâ vel Carbone notare.

To make a white or a black line, with chalk, or with charcoal, against the name of any one, was in like manner used to denote approbation, or disapproval of his conduct. Persius, addressing his friend Plotius Macrinus on his birthday, says,

" Hunc, Macrine, diem numera meliore capillo,
Qui tibi labentes apponit candido annos."

" Let this auspicious morning be expressed,
With a white stone, distinguished from the rest;
White as thy fame, and as thy honor clear;
And let new joys attend on thy new added year."

Stylum vertere.

To change or correct the style or language. The ancients used tables covered with a coat of wax, on which they wrote with a style, a piece of iron, sharp, or pointed at the end, with which they made the letters, and blunt or flat

at the other end, which they used for obliterating, or rubbing out what they had written, either when they purposed making any alteration, or to employ the table for other writings. By a good or bad style, they meant therefore at first, simply to denote the quality of the instrument with which they wrote. The term was afterwards applied metaphorically to the language, in which sense it is now used.

The reader may not be displeased, as not alien to the subject, at seeing the following short account of the different substances that were employed for writing on, before the art of making paper from linen rags was discovered. Among the earliest we find tables of wood made smooth, and covered with wax, as has been noted above. But as what was written on wax might easily be defaced, leaves of the papyrus, a species of flag, which grew in great abundance in the marshes of Egypt, were dried, and by a particular process prepared for the purpose. On these the letters were engraved with an instrument similar to that made use of to write on wax. Leaves so prepared

prepared were called charta, from a city of Tyre of that name, near which they were also found. Though the practice of using the papyrus has been discontinued for many ages, yet the terms folia leaves, and charta paper, derived from it, are still retained. As in writing a treatise, a great number of these leaves were required, they were connected, and kept together by making a hole, and passing a string through each of them. With the same string, passed several times around them, they were confined to prevent their separating, and being injured or lost, when no one was reading, or using them, and thence, Pancirollus thinks, a bundle of them obtained the name of volumen, or a volume. Another article used for the purpose, was the inner bark of certain trees. This was prepared by beating it, and then incorporating it with a solution of gum arabic. As the inner bark of trees is called liber, the volumes, or books, were thence called libri, a name they still retain. Vellum, the last substance to be mentioned, is said to owe its origin to the following circumstance: Eumenes, king of Pergamus,

gamus, being desirous of forming a library, that should equal or exceed in number of volumes, the famed library at Alexandria, Ptolemy, with a view of rendering his design abortive, prohibited the exportation of the papyrus. This exciting the industry of some artists in the court of Eumenes, they contrived a method of preparing the skins of sheep for the purpose, and it was called vellum, from vellus a skin, and parchment, from Pergamus, the place where the art of preparing it was discovered, or if not discovered, it was there improved, and first brought into general use.

Umbram suam metuere.

He is afraid of his own shadow, said of persons who are so childishly timid, that they cannot be prevailed on to undertake the easiest, and most obviously useful business, fearing lest it should fail. To such subjects, and to such as live in a state of constant alarm, fearing almost impossible accidents, the following is also applicable.

Quid

Quid si Cælum ruat !

What if the sky should fall ! “ When the sky falls,” we say jocularly, “ then we may catch larks.”

Funem abrumpere, nimium tendendo.

The chord stretched too tight will break, and the mind kept too long, and too intensely meditating on one subject, loses its spring and becomes feeble.

“ Citò rumpas arcum, semper si tensum habueris,
At si laxaris, cum voles, utilis erit.”

The mind must be occasionally relieved from its studies by amusement, to enable it to recover its strength, and render it fit for further exertion. The adage also admonishes, that we should not make too frequent application for assistance, to persons of liberal dispositions, who have already done as much as was convenient, or proper, that “ we should not spur a willing horse.”

Quicquid

*Quicquid in Buccam, vel in Linguam venerit,
offundere.*

“ He says whatever comes uppermost,” or into his mind, but, “ habla la boca, con qua paga la coca,” “ the tongue speaks at the head’s cost.” This is said of careless and inconsiderate persons, who think they shew their bravery by saying whatever they please, regardless whom they may offend ; but the Spaniard again says, “ hablar sin pensar, es tirar sin encasar,” “ speaking without thinking, is shooting without taking aim,” and he who says all he has a mind to say, must expect to be told what he has no mind to hear. In a more honorable way, the adage applies to persons of integrity, who are ingenious, and open, and in all concerns of business, will speak the truth. But even from such it is not always well received.

“ Whoever speaks with plain sincerity,
Is eyed by Fortune with a look askant ;
While some low fawning sycophant
Wears every day a new attire,
The friends of verity
Go naked as the goddess they admire.”

Citra

Citra Pulverem, vel citra Laborem.

Obtaining one's end without labour, or meeting with success far beyond our endeavours. The adage was applied to fortunate persons, who were more prosperous than might have been expected from the little care and attention they paid to their business. "*Citra arationem, citraque sementem,*" their lands proving productive, though but little cultivated.

There are men, with whom every scheme or project in which they are engaged succeed, though they are not remarkable either for diligence or capacity. Such men are said, according to a familiar English proverb, "to be born with a silver spoon in their mouths." And "give a man luck," we say, "and throw him into the sea." From the not unfrequent occurrences of such events, arises also the saying, "*E meglio esser fortunato che savio,*" "It is better to be born fortunate than wise;" also, "*Gutta fortunæ præ dolio sapientiæ,*" the sense of which the French give in the following, "*Mieux vaut une once de fortune,*
K
qu'une

qu'une livre de sagesse," an ounce of good fortune is better than a pound of wisdom. The proverb, "citra pulverem," without dust, seems to have taken its rise from the custom of sprinkling the bodies of wrestlers with dust, having first anointed them with oil. This was done with the view of stopping the pores, to prevent their being exhausted by perspiring too profusely. Antisthenes, one of the speakers in the Dialogue called the Banquet, of Xenophon, says, in allusion to this custom, "he might have as much land, perhaps, as would furnish a sufficiency of dust, to cover the body of a wrestler." Sir Francis Bacon, among his expedients for prolonging life, recommends taking daily small doses of nitre, to retard the circulation of the blood, and anointing the body with oil, to moderate the perspiration. Hist. Vitæ et Mortis.

Lydius Lapis, sive Heraclius Lapis.

A stone so called from Heraclea a city in Lydia, from whence it was brought. It was
used

used to try pieces of metal, with the view of discovering whether they were gold, or silver, or what portion of those precious metals were contained in them, and the adage may be applied, metaphorically, to persons of acute sense, and sound judgment, who are able to solve difficult, and intricate problems, or questions.

Ad Amussim.

Made exactly by rule; said of any piece of work that is perfectly and correctly finished, or of a literary composition, in which the subject is judiciously and accurately treated.

Ad Unguem.

Perfectly smooth, and polished. The phrase takes its rise from the workmen's passing their nail over a piece of work, to find if any inequalities remain.

Incudi reddere.

Returned to the anvil, may be applied to

any work that is re-considered, and carefully corrected and improved.

Indignus qui illi Matellam porrigat.

This is used where there is a very great difference in the qualities and dispositions of the persons compared, and means, that the one is not fit to take off the shoes, or perform the meanest offices for the other.

“ Dispeream si tu Pyladi præstare matellam,
Dignus es, aut porcos pascere Pirithoi.”

May I die, if you are worthy to be employed in feeding his hogs, or even in services more sordid and humiliating.

*Sæpe etiam est Holitor valde opportuna lo-
quutus.*

Even the opinion of a clown may be attended to with advantage. “Sæpe est etiam sub pallio sordido sapientia,” for wisdom not unfrequently exists under a squalid garment. “Tierra negra buen pan lleva,” black land produces white bread, and “Debaxo de una mala capa, hay buen bebedo,” under an old and

and tattered cloak, there may be a good drinker, that is, a man of understanding. The Spaniards say, when an old man, and with them old and wise seem to be synonymous, ceases to drink, he will soon cease to live. "Quando el viejo no puede beber, la huessa le pueden hazer," and "Quixadás sin barbas, no merecen ser honradas," chins without beards deserve no honour, which is only due to age.

Sæpe etiam stultus fuit opportuna loquutus, as Erasmus corrects the adage, that is, Even a fool may frequently give good advice, which means no more, than that as a liar may sometimes speak the truth, so may a fool utter a wise sentence. Rabelais had perhaps an eye to this adage, when he made Panurge take the advice of a fool on the subject of his marriage.

Leonem Larva terres.

Would you frighten a lion with a vizor or mask, may be said to weak and simple persons, attempting by noise and blustering, to terrify and alarm those who are greatly their superiors

in strength and courage. "Do you think I was born in a wood to be scared by an owl?"

"Demens! qui nimbos et non imitabile fulmen,
Ære, et cornipedum cursu simularat equorum."

Senseless man! who could strive to imitate the storms and inimitable thunder of Jupiter, with the clatter of brazen cymbals, and the tramp of horses.

Salem et Mensam ne prætereas.

You must not neglect those who have been entertained at your table, or with whom you have eaten salt. This being contrary to the laws of hospitality. Salt, from its power of preserving bodies from putrefaction, was thought to have something in it of a divine nature, and was thence adopted as a symbol of perpetuity, and made use of as a mean to conciliate friendship. In Ezra, we read, "we are salted with the salt of the palace," meaning, we are there nourished and supported; and our Saviour calls his disciples "the salt of the earth," sent to preserve it, or to cure men of their corruption. The adage means the same

as "*Ne negligas amicitiae consuetudinem, aut violes jura ejusdem*," you must not omit the usages, or violate the rights of friendship. The dread which many of our good women feel on overturning a salt-cellar, is doubtless a relict of the veneration in which this substance was anciently held. The ill omen which such an accident portends, is to be averted by throwing a few grains of the salt over one's shoulder; perhaps also the privilege which salt has obtained, of being made a convertible term for wit, derives its origin from the same source. The French say of two persons whose intimacy is not likely to be of long duration, "*Elles ne mangeront pas un minot de sel ensemble*," they will not eat a bushel of salt together. A late envoy from Tripoli, having recommended to the academy in Sweden, to send some of their members to examine the plants and other productions of his country, said, "that in return for the bread and salt he had received among them, he would give every assistance in his power, in forwarding their inquiries." The Germans held in the same respect, persons with whom they had partici-

pated in the pleasure of drinking wine, and time has not diminished in them, their reverence for this delightful beverage.

Ne quicquam sapit, qui sibi non sapit.

The man is not to be esteemed wise, who is not wise or prudent in the management of his own concerns, who, intent on the business of others, suffers his own to fall to decay. On the other hand, the selfish man, whose thoughts are solely employed in advancing his own interest, "who would set his neighbour's house on fire, merely to roast his eggs," is still more to be blamed. "It is a poor centre of a man's actions," Lord Verulam says, "himself, and it does not ordinarily succeed well with such persons; for, as they have all their lives sacrificed to themselves, they become in the end sacrifices to the inconstancy of fortune, whose wings they thought by their self-wisdom to have pini-
oned." Still, however, we must take care, "not to bulge our own vessel, in attempting to raise that of our neighbour," for, "*La carita*
comincia

comincia prima da se steffo," charity begins at home.

Neque Mel, neque Apes.

No bees, no honey. Every convenience hath its concomitant inconvenience; if we are averse to bearing the one, we ought not to expect to enjoy the other. "If we would have eggs, we must bear with the cackling of the hen." "Non s' e rosa senza spine," the rose has its prickles, and the bee its sting, their sweets therefore are not to be obtained without some hazard.

"Feras quod lædit, ut quod prodest perferas."

"You must bear pain, if you look for gain."

"Dii nobis laboribus omnia vendunt," the goods of fortune are not given, but sold to us; that is, they are only to be attained by labour and industry, and yet we say, "He pays dear for honey, that licks it from the thorn."

Facile

*Facile quum valeamus, recta Consilia Ægrotis
damus.*

When free from trouble ourselves, we readily give advice to those who are afflicted, which in a similar situation, would not occur to us, or probably we should not be disposed to follow, though admonished to it by our nearest friends.

“ 'Tis each man's office to speak patience
To those who wring under the load of sorrow ;
But no man's virtue or sufficiency
To be so moral, when he shall endure
The like himself.”

The Oracle being asked, what was the most difficult thing? answered, “ to know ourselves.” What the most easy? “ to give advice to others.”

“ nam

In monendo sapimus omnes, verum ubi
Peccamus ipsi, non videmus proptia.”

For though we easily espy the faults of others, and are very ready in admonishing them, yet we do not easily admit that we are guilty of similar errors, and are thence apt to consider the admonition of our friends, as impertinent, and unnecessary.

“ Peras

“ Peras imposuit Jupiter nobis duas,
 Propriis repletam vitiis, post tergum dedit,
 Alienis ante pectus suspendit gravem.
 Hac re, videre nostra mala non possumus,
 Alii simul delinquant censores sumus.”

Jupiter gives to each of us, the Poet says, two wallets, the one filled with the errors of our neighbours, the other with our own. That containing the errors of our neighbours, hangs to our breasts, but that filled with our own, rests on our backs. Hence it is, that though we are well acquainted with the vices of others, yet we are commonly ignorant of those practised by ourselves.

Quod supra nos, nihil ad nos.

This was a saying of Socrates, intimating that we should not trouble ourselves by inquiring into matters that do not concern us; into mysteries that are beyond our comprehension; as, how the heavens and the earth were formed; whether, or by whom, the stars were inhabited; how far distant from us are the Pleiades, or any other of the constellations;
 the

the depth of the sea ; the nature of space ; or whether there exists such a thing as pure space ; the mystery of the Trinity, which the boy told St. Austin, " he would understand, then, when he should be able to lave the sea dry," or numerous other similar inquiries, which would be of little use if they could be discovered, but upon which many volumes have been written, neglecting, in the mean while, to inquire what might make men more quiet, contented, and happy ; or might tend to remove the misery and distress with which the world is overwhelmed.

Quæ infra nos, nihil ad nos.

As we are admonished by the preceding aphorism, not to employ our minds too sedulously in acquiring a knowledge of things placed far beyond our reach, by this we are advised not with too much anxiety to seek after worldly wealth, as large and splendid houses, rich furniture, clothes, and diet, which, as they contribute little or nothing to our happiness, should be deemed unworthy our regard.

Refricare

Refricare Cicatricem.

To open a wound afresh, which had been but lately skinned over, and is therefore very susceptible of injury ; metaphorically, to remind any one of a past misfortune. It is a mark of absence of mind, inattention, or ill-nature, to revive in conversation the memory of circumstances, in which any of the company had been concerned, and which had been the subject of much distress and uneasiness to them. “No se ha de mentar la sogá, en casa del ahorcado,” we should not talk of a halter, in a house whence any one had been hanged. “Refricare memoriam,” to rub up the memory of any one,” who is disposed to forget his engagement, or promise.

Nullus illis Nasus est, et, obesæ Naris Homo.

They have no nose, or they would have smelt it out. They are dull, heavy, stupid, void of ingenuity or sagacity. “Emunctæ naris homo,” that is, he is a man of a clear head, of quick sense, and sound judgment.

The

The sense of smelling has perhaps been taken, preferably to any of the other senses, though they are all occasionally used, to denote the perfection or imperfection of the understanding, from observing the different value that is put upon dogs, in proportion as they have this sense more or less perfect. "Olet lacernam," it smells of the lamp, is said of any work on which much pains have been bestowed to make it perfect. "Mener par le nez," to lead any one by the nose; or, to have such influence over him, as to make him say, do, or believe, whatever we please.

*Ædibus in nostris, quæ prava, aut recta
gerantur.*

Look to your own household, see that no disorders prevail there. Before we employ our minds on objects that do not concern us, or in studies from which no profit can be obtained, we should see that all is well at home, that there are no disorders to be corrected, which neglected may occasion mischief. He who neglects this may be said to be,

"Pracul

“Procul videns, sed cominus videns nihil.”

Looking after distant objects, which do not concern him, and neglecting those that are at hand, and in which he is nearly interested. The astrologer who pretended to tell the fortunes of his neighbours, did not see the pit which lay at his feet, and into which he fell.

“Tendens in alta, amice, terram non vides,
Cupidus futuri, sis rudis præsentium.”

Intent on examining the stars, in which you had no concern, you neglected what lay at your feet. Too desirous of looking into the future, you saw nothing of the disaster immediately threatening you.

In se descendere.

This is to the same purport as the last adage, and there are many more inculcating the same doctrine, that we should be more careful in examining into our own conduct, and less curious in inquiring into, and censuring the defects of others. “Rarum est enim ut satis se quisque vereatur,” for there are few men who have so much reverence for themselves, as to avoid
doing

doing wrong from the fear of self-reproach. The silent and internal questioning our own secret motives for action, would lead us to set a true value on our conduct, by directing us to the springs from whence it proceeded. It would besides afford a resource to hours that a man may find heavy on his hands, and thus employed, he may boldly say with the philosopher, that he is “*nunquam minus solus, quam cum solus,*” he is never less alone than when alone.

“ Ut nemo in sese tentat descendere nemo,
Sed præcedenti spectatur mantica tergo.”

How little solicitous we are in inquiring into our own errors, and how intent on espying those of our neighbours.

Festucam ex alterius Oculo ejicere.

Solicitous to remove a small defect from the eye of your neighbour, regardless of a much greater one in your own. But, “thou fool, first take the beam from thine own eye, and then thou mayest see clearly to remove the mote from thy neighbour’s eye.”

“ Qui

“ Qui ne tuberibus propriis offendat amicum
Postulat, ignoscat verrucis illius.”

He who requires of his friend that he should not notice his greater blemishes, should be careful not to censure smaller errors that he may discern in him.

*Te cum habita, and
Intra tuam Pelliculam te contine.*

Be contented with your own skin. An ass having put on the skin of a lion, for a time struck terror into all who beheld him, but the cheat being at length discovered, he was hooted, and laughed at, and then cudgelled to death. The ancients seem to have thought that they could not too frequently or too seriously inculcate the necessity of turning our attention to ourselves. Look, the adage intimates, into your own affairs: live as becomes your circumstances and fortune, and do not model your expenses by those of persons of much larger estates: “on doit avoir la robe selon le froid,” we should cut our coat according to our cloth; “stretch your arm no further

L

than

than your sleeve will reach ;” and “ let your purse be your master.” This may be used to restrain those whose notions are too lofty and aspiring, who hazard what they actually possess in hunting after an increase of fortune, or of preferment, which, if acquired, would add little to their comfort, for “ honour and ease are seldom bed-fellows,” and, “ he that increases his riches increases his sorrow.” Though the world is indulgent enough to look upon the debaucheries and even the vices of the wealthy with complacency, yet when men in inferior situations presume to follow their examples, they are always held in extreme contempt. The ass attempting to imitate the playfulness and familiarity of the spaniel, instead of caresses met with a cudgel.

Nosce te ipsum,

Know thyself. If men would search diligently their own minds, and examine minutely their thoughts and actions, they would be more cautious in censuring the conduct of others, as they would find in themselves abundantly sufficient

ficient cause for reproof. " It is a good horse that never stumbles ;" and he is a good man indeed who cannot reproach himself with numerous slips and errors. " Every bean has its black," and every man his follies and vices. The adage also teaches us to set a proper value upon ourselves, and to be careful not to do any thing that may degrade us. It is not known to whom we are indebted for this golden rule ; we only learn that it is of very long standing, and was held in such high estimation by the ancients, that it was placed over the doors of their temples, and it was also supposed by them, that " *E cœlo descendit,*" it came down from heaven.

" ' Man know thyself !' this precept from on high
 Came down, imagined by the Deity ;
 Oh ! be the words indelibly imprest
 On the live tablet of each human breast.
 Through every change of many colour'd life,
 Whether thou seek'st a blessing in a wife ;
 Or in the senate dost aspire to stand
 'Mid holy Wisdom's venerable band,
 Still from the Gods forget not to implore
 Self-knowledge, for thy bosom's monitor."

Hopson's Juvenal.

Ne quid nimis.

Too much even of the best of things will tire.

“ The sweetest honey
Is loathsome in its own deliciousness.”

The story that pleased when first heard, by frequent repetition becomes disgusting. We should learn to keep the golden mean, and neither passionately praise nor violently declaim against any one.

“ Ne nimis aut laudes Tydida, aut vituperes me.”

For as there are no men totally free from imperfections, so there are few so vicious but they have some good qualities. The same rule should guide us in every part of our commerce with the world; we should be neither too gay nor too slovenly in our apparel, nor too liberal nor too sparing in our expenses; but let every thing be adapted to our circumstances and situation in life. “ L'abondanza delle cose, ingenera fastidio,” too much even of a good thing creates disgust; and “ assez y a, si trop n'y a,” there is enough, where
there

there is not too much ; and “ enough,” we say, “ is as good as a feast.”

Sponde, Noxa præsto est.

Become surety, and danger is near at hand, or “ be bail and pay for it.” “ He shall be sore vexed that is surety for a stranger, and he that hateth suretyship is sure.” As it is not possible, perhaps, in all cases and situations to avoid being responsible for others, it may be right to fix some rules to guide us in this dangerous adventure, for dangerous it must, even under the most favourable circumstances, be esteemed, as by that act we engage that the party for whom we are security shall be frugal, industrious and honest ; and if he fails in any of those points, we subject ourselves to pay or make good any deficiencies that may occur through his misfortune, inattention or delinquency. The person therefore, for whom we purpose being bound, (a strong term,) should be one of tried fidelity, whom we have long known, and in whose welfare, either as being a near relation or an inti-

maté friend, we feel ourselves strongly interested ; to this should also be added, that the sum for which we become surety, be not so large that the loss of it would materially injure ourselves or family : " we should so light another's candle as not to extinguish our own." " Ni flex, ni porfies, ni apuestes, ni prestes, y viviras entre las gentes," that is, neither be surety, nor contend, nor lay wagers, nor lend, and you will be esteemed in the world. Most men are aware of the danger of being security, but they have not sufficient confidence to withstand solicitation, they yield therefore often against their better judgment. This silly bashfulness, an error most incident to ingenuous young men, should be strenuously resisted. He who has not learnt to deny, is only half educated ; he should be put under guardians as one not yet of age, and unfit to manage his own concerns. In all cases, where the business is of magnitude, we should require time before we comply ; and if after due consideration, we find that our compliance might involve us in difficulties, we should take care not to suffer our determination

tion to be shaken by any further solicitation ;
we may then say with the poet,

“ 'Tis better, Sir, I should you now displease,
Than by complying, risque my future ease.”

Duabus sedere Sellis.

“ Avoir le cul entre deux selles,” “ between two stools we oftentimes come to the ground.” Irresolute persons who adopt neither side of a proposition, or who are desirous of being well with both parties in any contest, as they oblige neither are generally despised by both. Cicero fell a sacrifice to such indecisive conduct. Solon established a law, inflicting a severe punishment on persons refusing to take a part in public commotions : by such secession the country was deprived of the advice and assistance of the very persons by whose prudence much of the mischief attending on civil dissensions might be prevented ; or if they could not entirely appease the tumult by joining with the party favouring the good of their country, they would contribute to their success.

Nescis quid serus Vesper vehat.

You know not what the evening may produce, or how the present appearances may be changed : no business should be depended on during its progress, we must wait for its completion before we give our opinion of it ; for, “ *la fin couronne l'œuvre*,” “ it is the end that crowns the whole.” Though the morning be fair, the evening may be dark and cloudy ; though the business began with favourable auspices and seemed to promise a happy conclusion, it may still fail ; or though the early part of our lives be prosperous, the end may be most disastrous and unhappy. “ *La vita il fine, e 'l di loda sera*,” the end commends the life, the evening the day : “ do not halloo, therefore,” we say, “ until you are out of the wood ;” that is, until you have completely escaped the danger.

“ Prosperity doth bewitch men, seeming clear ;
But seas laugh, and shew white when rocks are near.”

Simia,

Simia, Simia est, etiamsi aurea gestet Insignia.

An ape is an ape, though dressed in the most splendored apparel, or

“ An ape is an ape, a varlet’s a varlet,
Though they be clad in silk or scarlet.”

This may be applied to persons who, born and educated among the common people, on being advanced by fortune, affect the manners of gentlemen, but imitate them so wretchedly, as easily to shew the baseness of the state from which they have been raised. “ One would think that nature’s journeymen had made them, they imitate humanity so abominably.” “ *Asperius nihil est, humili cum surgit in altum,*” which may be best rendered by our English adage, “ Set a beggar on horseback, and he will ride to the devil.” “ *Tu fai come la simia, che piu va in alto, piu mostra il cula,*” that is, “ an ape, the higher he climbs, the more he shews his tail.” “ *Aunque la mona se vista de seda, mona se queda,*” although the monkey clothes herself in silk, she is still a monkey.

Ira omnium tardissime senescit.

Anger becomes old, that is, yields, or gives way slowly. When the mind is inflamed to rage, the impression is long in wearing out. "Cui placet, obliviscitur; cui dolet, meminit;" acts of kindness are soon forgotten, but the memory of an offence remains. "Favours are written on glass, injuries on stone." "Segnius homines bona quam mala sentiunt," affronts affect us more keenly, make a stronger impression on us, than kindness; and "Bocado comido, no gana amigo," the morsel that is eaten, gains no friends. There are some men of such irritable dispositions, that the slightest opposition will excite this turbulent passion, and it not unfrequently happens that in their rage, they say, or do, what will not be forgotten, or cannot easily be remedied. Anger has therefore been not improperly called "a short madness," "*Ira brevis furor*," or, "*una colera subitanea, é una pazzia passeggera*," men under the influence of anger being as intractable as those who are insane; "*Sæva animi tempestas*," a cruel
tempest

tempest of the mind, making the eyes dart fire, the teeth gnash, and the tongue to falter. How necessary therefore to check it in its commencement, and before it rises to that ungovernable height.

“ give me that man

That is not passion's slave, and I will wear him

In my heart's core, ay in my heart of hearts.”

Pythagoras advises to efface the print of the caldron in the ashes, after it has boiled ; intimating that we should not persist in our anger, but after the first ebullition, endeavour to restrain and subdue it. Plato being about to punish a servant who had offended him, raised his hand for the purpose but checking himself, and yet keeping his hand lifted up, as if in the act of striking, a friend who was present asked what he was going to do, “ I am about,” says he, “ to chastise an angry man.” In all contentions or disputes, when we find we are becoming warm, it would be wise to retire, or give up the contest.

“ When two discourse, if the one's anger rise,
Then he who lets the contest fall, is wise.”

In

In Vino Veritas.

“La verdad está en el vino,” and “Dans le vin on dit la vérité.” Wine opens the heart and makes us speak the truth. “Vin dentro, senno fuora,” that is, “When wine is in, wit is out.” “Il vino non ha temone,” “wine hath no helm or rudder.” “El vino no trae bragas, ni de paño, ni de lino,” “wine wears no breeches, neither woollen, nor linen.” Men intoxicated with wine, are easily led to betray their most secret thoughts. “Quod in corde sobrii, id in lingua ebrii,” “what we think when sober, when drunk we blab.” “As fire discovers the properties of gold, so wine lays open the hearts of men ;” and certainly in a state of ebriety, we have so little command over ourselves, that there are few things, even those regarding our personal safety, which a crafty man might not extract from us.

Though drinking to excess, is in general improper, and we can hardly conceive a more despicable character than an habitual sot, yet occasional intemperance in this way may be excused. “Nonnunquam,” Seneca says,
 “usque

"usque ad ebrietatem veniendum, non ut mergat nos, sed ut deprimat curas," sometimes we may extend our draught even to intoxication, not that the wine may drown us, but that it may drown our cares. It was for that purpose we are to suppose that Cato had such frequent recourse to the bottle.

" Narratur et prisci Catonis,
Sæpe mero caluisse virtus."

Sylvius, an eminent French physician, thought that taking wine to intoxication once in a month, might be useful in strengthening the digestive power of the stomach; and the late Dr. Cadogan, who lived to a great age, is said to have approved, and to have followed this regimen.

" Qu'il faut à chaque mois,
Du moins s'enyvre une fois."

We should get drunk, at the least, once in a month. This is an old French proverb, fathered, I know not on what authority, upon Hippocrates. But as some men are quarrelsome when intoxicated, it is right to remind them, "That he that kills a man when he is drunk, must be hanged for it when he is sober."

sober." "He that drinks all night, and is hanged betimes in the morning, will sleep the soundlier all the next day," is one of our joecular proverbs; as is, "The man was hanged, who left his drink behind him;" though this is said to have been done by a thief, on hearing that he was pursued. He was taken, we are to suppose, and hanged. Of such stuff, are some of our old proverbs made. "Drunk-en folks seldom take harm," is as true perhaps as "Naught, though often in danger, is seldom hurt." Neither of them will bear a very exact scrutiny. Not alien to the purport of this adage are the following lines,

"Dives eram dudum, fecerunt me tria nudum,
Alea, Vina, Venus, per quæ sum factus egonus."

I was rich and prosperous, but gaming, wine, and women have reduced me to misery. Either of them singly, if followed up, would be sufficient to produce that effect.

Bos in Lingua.

He has an ox on his tongue. The Athenians had a piece of money stamped with the figure
of

of an ox, whence any one who was bribed to be silent, was said to have an ox on his tongue. The adage was also applied generally to persons who, restrained by fear, or from motives of prudence, avoided giving their opinion on any subject. It is said to have taken its rise from the following circumstance. Demosthenes having received a present from the Milesians, who wished to obtain some favour from his countrymen, which they were apprehensive he would oppose, appeared in the court, with his throat muffled, pretending that he had so violent a cold, as to be incapable of speaking ; but one of the members of the court, suspecting the trick, observed to his brethren, that “ Demosthenes had an ox on his tongue,” intimating that it was not a cold, but a bribe that prevented him from speaking. The people of Ægina had a piece of money stamped with the figure of a snail, with this motto, “ Virtutem et sapientiam, vincunt testudines,” that is, money is more powerful than valour or wisdom.

Currus Bovem trahit.

“Placing the cart,” we say, “before the horse,” literally, The car draws the oxen. This may be applied to any thing that is conducted preposterously ; to children affecting to instruct their parents, pupils their masters ; also to persons beginning a business before they have well considered it, or spending a fortune before it is come into their possession, which is, “Eating the calf in the cow’s belly.” It happens when a waggon going down a steep hill drags the cattle, instead of being drawn by them, which gave rise to the adage.

Pennas incidere alicui.

To clip any one’s wings, to check him in his career, “To take him a peg lower,” necessary sometimes to be done to persons who are too obtrusive and forward ; who assume a state, and consequence, that does not belong to them, or who thrust themselves into business in which they have no concern.

Omnia idem Pulvis.

We are all made of the same materials, "ejusdem farinæ," of the same dust, and in the grave there is no mark by which we may distinguish the dust of the king from that of the clown. As the philosophers rarely sought after, and therefore seldom acquired wealth, they were frequent in admonishing the great men of the world of this truth, "that death levels all distinctions," and that "Pobreza no es vileza," poverty is no disgrace.

I dreamt, that buried in my native clay,
 Close by a common beggar's side I lay :
 And as so mean a neighbour shock'd my pride,
 Thus like a corpse of consequence I cried—
 " Scoundrel, begone! and henceforth touch me not;
 " More manners learn, and at a distance rot."
 " How! scoundrel!" in a haughtier tone cried he;
 " Proud lump of dirt, I scorn thy words and thee;
 " Here all are equal—now my case is thine,
 " That is thy rotting place, and this is mine."

The phrase, "He is of the same kidney, stamp, or mould," is never used by us but to designate a worthless character.

Anulus aureus in Naribus Suis.

It is putting a ring of gold into a swine's snout, or "casting pearls before swine," may be said to any one talking learnedly before persons who are illiterate, or giving rich and gaudy clothes to one who is old and decrepid; which, instead of adorning, would only serve to make him ridiculous. "As a jewel of gold in a swine's snout, so is a fair woman without discretion."

In eburna Vagina, plumbeus Gladius.

This is putting a leaden sword into an ivory scabbard, was the observation of Diogenes the cynic, on hearing very foul language come from the mouth of an elegant young man. Matching, and bringing together things entirely dissimilar, as Hercules and an ape, the one excelling in strength and courage, the other only noticed for his foolish gestures, and mischievous tricks, renders the parties subject to the censure implied in this, and the preceding adages.

Artem

Artem quævis alit Terra.

The arts are of every country, or every country is willing to encourage them. Men of knowledge, particularly in any of the arts that administer to the necessities, or convenience of mankind, find themselves at home in every country. The poet Simonides, seeing all the passengers in a vessel in which he was sailing, and which was in danger of sinking, collecting their valuables, said, "Omnia mea mecum porto," I carry all my valuables about me, let me but escape drowning, and I have nothing to fear. "Quién tiene arte, va por toda parte," he who has learned any art, may live in any place, every country being ready to entertain such inmates. "El villano en su tierra, y el hidalgo donde quiera," the clown in his own country, the gentleman where he pleases; his education qualifying him to live in any country.

*A teneris Unguiculis, Ab Incunabulis, Cum
Lacte Nutricis.*

It was his disposition from earliest infancy,

he shewed it when in his cradle, he sucked it in with his mother's milk. There appears to be a character in some individuals, implanted by nature itself, which neither precept nor example can alter. Persons related to each other by the nearest ties of consanguinity; nursed and educated under the same auspices; enjoying the same advantages, stimulated to action by the same difficulties, have been found as dissimilar, as if their characters had been formed in climates and regions, and under circumstances the most remote. He who will reason on the above motto, will find ample subject of discussion in the brothers Titus and Domitian, Julian and Gallus.

Omnes attrahens ut magnes Lapis.

Drawing every thing to it, like the loadstone. Persons of mild and placid dispositions, conciliate the most rugged and harsh tempers, as the magnet attracts iron.

“ Ita facillime

Sine invidia laudem invenias, et amicos pares.”

By

By such dispositions men easily acquire a good name without envy, and procure to themselves friends.

Magis magni Clerici non sunt magis sapientes.

The greatest clerks, or scholars, are not the wisest men ; that is, they have not the greatest share of that wisdom which is necessary for conducting their worldly concerns. To excel in any art, it is necessary that our attention be applied to it, if not exclusively, at the least that it occupy a larger share of it than any other subject. The man who engages in the pursuit of literature, will find he has little time to bestow on any other object ; the acquisition of money will be with him a subordinate concern ; he has been taught in the course of his studies, to consider it as of little value, and by no means to be put in competition with what he has chosen ; no wonder therefore that he is no favourite of fortune, to whom he never paid his court, or that others, whom he considers, and the world

agrees in placing beneath him, receive a larger portion of her goods, than fall to his lot. Of what use, Tasso's father asked him, after chiding him for neglecting the study of the law, which he had recommended, of what use is this philosophy, with which you are so enamoured? "It has enabled me, sir," Tasso replied, "to bear the harshness of your reproof;" and Aristotle, being asked the same question, said, "to do willingly, and from a conviction of its propriety, what others do on compulsion."

In tuo Regno es.

You are on your own ground, surrounded by your friends, or you would not have dared to have insulted me, or in your own house where it is not civil to contradict you. "Chien sur son fumier est hardi," every dog is brave on his own dunghill. "Chacun est roi en sa maison," every man is king in his own house, and "under my cloak," the Spaniards say, "a fig for the king;" or, which is also one of their sayings, "Tan señor es cada uno en

en su casa, como el rey de sus alcaválas,"
every man is as much master in his house, as
the king is of his taxes.

Fontes ipsi sitiunt.

Even the fountains complain of being thirsty. The proverb may be applied to persons who greedily hunt after the goods of fortune, though they abound in them, or who require of their friends articles which they might take from their own stores. Cicero applied it in this way to his brother, who had asked him for verses, which he was himself much more capable of making. Juvenal says, if Cicero, who was as contemptible as a poet, as he was great as a pleader, had made verses instead of orations, he might have preserved his head. The following is given as a specimen of his poetry.

" O fortunatam natam, me consule, Romam,"

which is thus rendered by Dryden,

" Fortune fortun'd the falling state of Rome,
While I thy consul sole, consoled thy doom ;"

for which he might have been whipped at school, but would have been in no danger of losing his head.

Lumen Soli mutuum das.

Affecting to explain things that are of themselves abundantly clear and intelligible, or to instruct persons in matters in which they are well informed, is like holding a light to the sun—"Holding," Shakespeare says, "thy farthing candle to the sun."

In Sylvam Ligna ferre.

"Porter de l'eau à la mer," carrying wood to the forest, coals to Newcastle, or water to the ocean. Adding to the stores of those who already abound, or aiding those who have no need of assistance, and neglecting persons who are in real want, subjects any one to the censure implied in this adage.

Velocem

Velocem tardus assequitur.

“The race is not to the swift, nor the battle to the strong.” Ingenuity and perseverance will often prevail over strength and swiftness, as the slow tortoise won the race against the swift hare. The adage may be used whenever we find persons of weak intellects, or of no great strength, or agility, advancing themselves above others who are far superior to them in those qualities.

Nosce Tempus.

“Cada cosa en su tiempo, y nabos en Adviento,” every thing in its season, and turnips in Advent. Choose the proper season. “Make hay while the sun shines.” A maxim of great importance in life. A thing proper in itself, if unseasonably done, may be mischievous. The golden ball is held out to every man once in his life, if not then laid hold of, it may never again be offered. “Accasca in un punto, quel che non accasca in cento anni,” that may happen in a moment, which may not again occur in an hundred years, therefore “keep
your

your hook always baited," that is, be always prepared, for as Shakespeare has well noted,

" There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life,
Is bound in shallows, and in miseries."

The ancients pictured Time with wings on his feet, and standing on a wheel; with a lock of hair on his forehead, but bald behind; intimating, that time was perpetually moving, and once suffered to pass by, it could not be recalled. Hence we are admonished, "to take Time by the forelock."

———"elapsa semel,
Non ipse possit Jupiter reprehendere."

For, if suffered to escape, not Jupiter himself can reclaim him.

Olet Lucernam.

"It smells of the lamp." The ancients used lamps when they studied by night, therefore any discourse or work, that was extremely elaborated and polished, was said to smell of the lamp, or to have had bestowed upon it the "Limæ labor et mora."

Nocte

Nocte latent Mendæ.

Faults, or defects, in the complexion or form of women, are concealed by darkness. "Ne femina, ne tela a lume de candela," women, and linen, shew best by candle-light. Night also throws her cloak over evil actions. Hence the Spaniards say, "La noche es capa des peccadores."

Malè parta, malè dilabuntur.

"Ill gotten, ill spent." "Lightly come, lightly go," and "what is gotten over the devil's back, is spent under his belly." Riches obtained by unjust means, are frequently squandered in vicious and disgraceful pursuits.

"What is well got, may meet with disaster,
But what is ill got, destroys both itself and its master."

"La farina del Diavolo, va tutta in crusca," the devil's meal turns all to chaff. "Vien presto consummato, l'ingiustamente acquistato," what is unjustly acquired, is quickly consumed. Juvenal, more consonant perhaps to common experience, says,

"De male quæsitis, vix gaudet tertius hæres."

The

The fortune that is acquired by fraud or rapine, scarcely descends to the third generation.

There is something curious in pursuing this simple moral observation into real history. Of all the companions of William the Conqueror, who obtained the chief military dignities under his jurisdiction, it is worth observing, that hardly any one had any immediate male descendants in the third generation. When Henry the Second ascended the throne in 1154, only seventy years after the Conqueror's death, there was no earl in England, descended in the male line from one who had been an earl under the Conqueror. The Conqueror himself, as is well known, had no male issue in the third generation. Alexander and Cæsar had no descendants. Will the Emperor of the French prove an exception to Juvenal's observation ?

Occultæ Musices nullus Respectus.

Talents that are concealed, are of no use. Though a man shall have cultivated his mind with the greatest care, and shall have acquired
a large

a large portion of knowledge, if opportunity be wanted of producing it to the public, he will reap little profit from his attainments.

“ Scire tuum nihil est, nisi te scire hoc, sciat alter.”

There is little pleasure in knowing any subject, unless we are satisfied that others know that we are in possession of such knowledge. To make learning useful, it must be communicated. “Take from the philosopher,” Rousseau says, “the pleasure of being heard, and his desire for knowledge ceases.” Seneca carries this still further. “Si cum hac exceptione detur sapientia, ut illam inclusam teneam, nec enunciem, rejiciam,” if wisdom were offered to me, on this condition, that I should not communicate it, I would not accept it. “Quis enim virtutem ipsam amplectitur, præmia si tollas?” for who would embrace even virtue itself, but for the attending reward?

Lupi illum priores viderunt.

The wolves have seen him; or, which is more consonant to the English adage, “He has seen a wolf,” and to the French, “Il a vu
le

le loup," which was said of any one, who, bold and forward with his tongue, became suddenly less talkative and intrusive.

"Edere non poteris vocem, lupo est tibi visus."

You are silent, I perceive, you have seen a wolf.

It was anciently believed that the wolf, by some occult power, struck those whom it looked on dumb, as the basilisk was said to strike them blind. The adage, as it is now used, is supposed to have taken its rise from a story in Theocritus, who relates that a lover was suddenly struck dumb, in the midst of his courtship, by the appearance of a rival, named Lycus, which in the Greek language is the name of a wolf.

Una Hirundo non efficit Ver.

"Una golondrina no haze verano," and in French, for the adage is every where known, "Une hirondelle ne fait pas le printemps," "One swallow does not make a summer." One single piece of good or bad fortune should not greatly raise or depress us, what follows may be of a different complexion. From a single act of liberality, or the contrary, we should not,

not, generally, form our opinion of the disposition of a man, or from a single speech, of his learning or ability. A few warm days occurring in the winter, brought a swallow, it is said, from his hiding-place, which being seen by a prodigal young man, he parted with his cloak, but the frost returning, he soon felt the want of his garment, and found to his cost, that "one swallow did not make a summer," which thence, it is said, became proverbial. "Guarda el sayo," the Spaniards say, "para Mayo," do not leave off your great coat until May, or you will be obliged to take to it again.

In utramvis dormire Aurem.

He may sleep on either ear. His fortune is made, he may now sleep at his ease; or as we say, "His name is up, he may go to bed." "Bonne renommée vaut mieux que ceinture dorée," a good name is rather to be chosen than riches; though the French proverb is founded on an old law among them, prohibiting any but women of good fame, from wearing a golden girdle. We sleep more soundly
and

and quietly lying on one side, than on the back. To sleep on either ear, means to enjoy undisturbed repose, which those only, whose minds are free from care, may expect. But how few can boast of this exemption ! Withers, an indifferent poet in the time of James the First, was used to say, "Nec habeo, nec careo, nec curo," I neither have any thing, want any thing, nor care for any thing. But he must soon after have changed his song, for siding with Parliament in the troubles that arose in the next reign, he was taken by the king's party, and sentenced to be hanged. From this danger he was rescued on the intercession of Waller, who pleaded for him, it is said, "in order that there might be one worse poet living than himself." The Spaniards, consonant to this proverb, say, "Cobra buena fama, y echate a dormir," get a good name, and go to sleep; and the French, "Qui a bruit de se lever matin, peut dormir jusques à diner." Not alien, in its sense also is, "Give a dog an ill name, and hang him." "*Famæ laboranti non faciliè succurritur,*" it is not easy to recover a lost character.

Alterá

*Alterâ Manu fert Lapidem, alterâ Panem
ostentat.*

Holding in one hand a stone, in the other bread, from the custom of enticing dogs, whom we mean to beat, by holding out to them a piece of bread ; or a horse, when we want to harness him, by shewing him corn. The ancients, by this apothegm, typified persons of deceitful and treacherous dispositions,

“ Tel par devant fait bon visage,
Qui derrière mord et outrage,”

who speak fair, but mean foul ; whose words are honey, but their actions gall ; who wound while they flatter ; who gain your confidence to betray you. “ *Alterâ manu scabunt, alterâ feriunt,*” who strike with one hand, while they tickle with the other ; “ who cover with their wings, while they bite with their beaks.”

Ex eodem Ore calidum et frigidum efflare.

“ Blowing hot and cold with the same breath.” This those persons are said to do, who praise what they had before condemned, or condemn what they had once commended,

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according

according as it suits their purpose. The adage is founded on the well known apologue of a Satyr, who received a poor man, nearly frozen to death, into his hut. Observing the man to blow or breathe into his hands, the Satyr asked him, for what purpose he did that? "To warm them," the poor man said. Seeing him afterwards blow into a bason of pottage he had given him, he asked him, "And for what purpose do you blow into your pottage?" and the man telling him that it was "To cool it," the Satyr turned him out of doors, declaring he would have no communication with one, who could blow hot and cold with the same breath.

Unico Digitulo scalpit Caput.

Scratching the head with a single finger, which it seems was done by the fops in Greece and Rome, that they might not discompose the economy of their hair. The phrase was therefore applied to men of nice and effeminate manners, and implied that they paid more attention to their dress than to the acquirement

ment of more valuable endowments. - This proverb, which originated among the Grecians, as did indeed nearly the whole of the collection made by Erasmus, could only be used by the Romans after they had conquered that country, and had begun to adopt their manners, in which they became such proficient, as in time to outstrip their teachers in voluptuousness and vice, as far as they had before excelled them in magnanimity and courage.

Lentiscum mandere.

Chewing mastic. The juice, or gum of the mastic tree, was early used as a dentrifice, being found to make the teeth white, and to strengthen and preserve the gums. Tooth-picks were also made of the wood, which those who were more than ordinarily attentive to their mouths, used frequently to chew, which subjected them to the censure implied in this and in the preceding adage, of being too nice and delicate in their persons. Those who could not get mastic toothpicks, made use

of quills, as appears from the following by Martial.

“ *Lentiscum melius, sed si tibi frondea cuspis
Defuerit, dentes pennâ levare potest.*”

Cæcus Cæco Dux.

The blind leading the blind. Men incapable of managing their own affairs, pretending to conduct those of others, or young men advising with others equally inexperienced as themselves, instead of following the counsel of their elders, are like blind men trusting to the guidance of the blind. “But if the blind lead the blind, both shall fall into the ditch.” “Rehoboam lost his kingdom,” Lord Verulam observes, “not from refusing counsel, but from taking counsel from young and inconsiderate men. Young men,” he goes on to say, “in the conduct of affairs, embrace more than they can hold, stir more than they can quiet; fly to the end, without considering the means. They use extreme remedies at first, and, which doubleth all errors, they will not acknowledge

acknowledge or retract them; like an unsteady horse, that will neither stop nor turn."

Sine Cortice natare.

To swim without bladders, cork, or any of the aids usually given to learners. The proverb may be applied to persons who have made such progress in the knowledge of any art, that they are no longer in want of masters.

"Simul ac duraverit ætas
Membra animumque tuum, nabis sine cortice,"

when time shall have strengthened your body, and the powers of your mind, you may swim without corks, that is, you will no longer stand in need of a monitor to advise and instruct you.

*Ut possumus, quando ut volumus non licet, or
"Non uti libet, sed uti licet, sic vivimus."*

We should learn to live as we can, since we cannot live as we would. "We should make a virtue of necessity," and be contented though we should not be able to attain what our ambition or cupidity grasps at. So unbounded are the desires of men, that even those who have

abundance, rarely or never think they have enough. Happiness does not consist so much in the largeness of our possessions, as in our moderating our desires, and using properly what we have.

“ *Hæc perinde sunt, ut illius animus, qui ea possidet,
Qui uti scit, ei bona, illi qui non utitur rectè, mala.*”

The real wants of nature are few, and ordinarily attainable by such a portion of industry, as we are most, if not all of us, capable of exerting, provided we are careful to dispense frugally what we get by our industry or ingenuity.

“ Man wants but little here below,
Nor wants that little long.”

“ *De hambre,*” the Spaniards say, “ *a nadie vi morir, de mucho comer a cien mil,*” I never saw a man die of hunger, but thousands die of over feeding. The following from St. Austin’s Confessions, as rendered by Burton, is so much to the purpose of the present argument, that I am induced to insert it.

“ *Passing by a village in the territory of Milan,*” the writer says, “ *I saw a poor beggar that had got, belike, his belly full of meat,*
jesting

jesting and merry. I sighed, and said to some of my friends that were then with me, what a deal of trouble, madness, pain, and grief, do we sustain, and exaggerate unto ourselves, to get that secure happiness, which this poor beggar hath prevented us of, and which we peradventure shall never have ! for that which he hath now attained with the begging of some small pieces of silver, a temporal happiness, and present heart's ease, I cannot compass with all my careful windings, and running in and out. And surely the beggar was very merry, but I was heavy : he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears, but out of peevishness, and not out of truth." As St. Austin was a bishop, wealthy and in great authority, we learn from this simple story, of how little avail wealth and power are in procuring to us happiness. The proverb may be used by any one not meeting with the success

he expected from his exertions, signifying that he should still receive gratefully and contentedly what had fallen to his lot.

Ut Sementem feceris, ita et metis.

As you have sown so you must expect to reap. "Quien mala cama haze, en ella se yaze," "Comme on fait son lit, on se couche," "as you have made your bed, so you must lie:" you must not expect corn from thistles, or health and prosperity from intemperance and prodigality. "No hay dulzura sin sudor," "there is no sweet without sweat," and "No hay ganancia, sin fatiga," "no gains without pains;" "he that will not work, must not expect to eat;" "qui est oisif en sa jeunesse, travaillera en sa vieillesse," it is only from being industrious and frugal when young, that we may hope for comfort and plenty in our old age.

"Quin ubi quæ non decent,
Haud veritus es patrare, fer quæ non libeat."

As you were not afraid to do what was unfitting, bear now what is displeasing as the consequence

consequence of your misdoing. Zeno having detected his servant in thieving, ordered him to be whipped; the servant, in excuse for what he had done, said it was decreed by the fates that he should be a thief, alluding to the doctrine which he had heard his master maintaining; and so it was, said Zeno, that you should be whipped. That our actions are in some degree governed by fate is a very early dogma, and is not entirely abandoned,

“ And when weak women go astray,
Their stars are more in fault than they.”

The Duke de Rochefoucault seems to have acknowledged the principle: “ *Il semble que nos actions aient des étoiles heureuses ou malheureuses, à qui elles doivent une grande partie de la louange et du blâme qu’on leur donne:*” our actions seem often to be under the influence of good or bad stars, to which rather than to our prudence or misconduct, the principal part of the praise or blame they may merit, should be attributed.

“ *Committunt multi eadem diverso crimina fato,
Ille crucem sceleris pretium tulerit, hic diadema.*”

How different the fates or fortunes of men!
the

the same act of villany that brings one man to the gallows, raises another to a throne. This is consonant also to an old English proverb, "one man may steal a horse, more safely than another may look at him over a hedge;" also, "one man's meat is another man's poison."

Deorum Cibus est,

Meat fit for the Gods, who, according to Homer, feasted only on nectar and ambrosia, which were supposed to be of such tenuity as to pass off by transpiration, diffusing around them rich perfumes: as digestion was performed without labour to the stomach, the bodies of the gods were supposed never to become old or to be subjected to decay. The phrase is applied hyperbolically, to any very rich and superb entertainment; it is a feast fit for the gods.

Multis Ictibus dejicitur Quercus.

There is nothing so difficult, but it may be effected by perseverance; even the massive and
sturdy

sturdy oak by repeated strokes of the axe is at length thrown down. "Gutta cavat lapidem," and the constant dripping of water wears and hollows the solid stone: "el que trabaja, y madra, hila ora," he that labours and perseveres, spins gold: "le labueur surmonte tout," by labour and perseverance, all difficulties are surmounted.

Tertius Cato.

He is a third, or another Cato, was said ironically of persons affecting a more than ordinary degree of gravity, and sanctity of manners. The two Catos, who were in their time models of wisdom, virtue and patriotism, were in such high esteem among the Romans, that they even believed that they had been sent into the world by the gods, for the purpose of suppressing vice and banishing it from the earth. To compare any one therefore to them, or to call him a third Cato, would have been the highest compliment that could have been paid to any human being, but as they
despaired

despaired of seeing again such a character, the phrase was never used but to ridicule such persons as endeavoured to assume the appearance without any just pretensions to the accomplishments of those great men. Of such persons, we usually say, " he is a second Solomon ;" and the jew in the Merchant of Venice, " he is a second Daniel."

Sapientum octavus.

An eighth wise man. This was applied ironically to persons who were severe censors of the morals of others, but not very attentive to propriety in their own conduct. The ancients seem to have selected seven of the philosophers, who were believed to excel the rest in wisdom and virtue, and called them the " seven wise men," and were as little disposed to add to the number, as to admit there could be a third Cato. It is not with certainty agreed by any of the writers whose works have come down to us, who the seven wise men were.

Vel

Vel Cæco appareat.

Even a blind man might perceive it, may be said metaphorically, of a proposition so clear and perspicuous, that it might be comprehended by the weakest intellects. Even a child may understand it.

Ex Quercubus ac Saxis nati.

This was used figuratively to designate persons of harsh and cruel dispositions, who could by no intreaties be moved to compassion; they could not be the progeny of men, but must have been produced by trees or rocks, or some such unfeeling bodies. Pope makes one of his shepherds say,

“ I know thee, Love, on foreign mountains bred,
Wolves gave thee suck, and savage tigers fed;
Thou wert from Ætna’s burning entrails torn,
Got by fierce whirlwinds, and in thunder born.”

Virum improbum vel Mus mordeat.

Even a mouse may strike terror into the mind of a man who has been guilty of any
great

great crime; conscious of his iniquity, he hears a pursuer in every the lightest noise, for, "a guilty conscience needs no accuser;" this, at the least, is the case with persons only commencing their career of sin, for veterans in iniquity are not, perhaps, so easily affrighted.

"Pavore carent qui nihil commiserunt; at pœnam
Semper ob oculos versari putant qui peccarunt."

The innocent are free from fear; but the guilty live under the perpetual apprehension that their crimes will be discovered, and that the punishment they have merited will overtake them. "Vivir bien destierra miedo," to live well banishes fear.

Bis dat qui cito dat.

"Quien da presto, da dos veces," "he gives twice who gives in a trice;" and "dono molto aspettato, e venduto non donato," a gift long expected or waited for, is not given but sold: benefits are not so much esteemed for their value, as for the readiness with which they are bestowed. "Say not to your neighbour, go and come again, and to-morrow I will give,

give, when thou hast it by thee :” the assistance which is not given early is frequently unavailable : I thank you, what you now offer might have been useful ; but the time is past, the mischief your present might have prevented, is fallen upon me. “ *Ingratum est beneficium quod diu inter manus dantis hæsit,*” the kindness that is long delayed loses its value ; “ *at bis gratum est, quod ultro offertur,*” but the favour which comes unsolicited, is doubly grateful. “ Hope deferred maketh the heart sick :” the petitioner has paid by anxious expectation more than the value of the gift ; or he has learned, while waiting for assistance, how to bear his trouble, and has accommodated himself to his situation. “ *Quo mihi fortunas, si non conceditur uti ?*” Of what use is fortune, when I am no longer in a capacity of enjoying it ? “ Is not a patron,” Dr. Johnson says to the Earl of Chesterfield, “ one who looks with unconcern on a man struggling for life in the water, and when he has reached the land, encumbers him with help ? The notice which you have been pleased to take of my labours, had
been

been kind ; but it has been delayed until I am indifferent, and cannot enjoy it ; till I am solitary and cannot impart it ; till I am known and do not want it."

" How little knowest thou who hast not tried,
What hell it is, in suing long to bide,
To waste long days that may be better spent,
To pass long nights in cheerless discontent ;
To speed to-day, to be put back to-morrow,
To live on hope, to die with pain and sorrow."

Caudæ Pilos equinæ paullatim oportet exellere.

Allow me to do that slowly and gradually, which cannot be effected suddenly and with violence. " Piuma a piuma se pela l'occha," feather by feather the goose was stripped ; " Petit à petit l'oiseau fait son nid," and by little and little the bird makes its nest.

" Si leonina pellis non satis est, vulpina addenda ;"

" The lion's skin, too short, you know,
Was lengthened by the fox's tail."

The adage took its rise from a story told by Plutarch of Sertorius a Roman general, who finding his soldiers were not pleased with his wary and cautious mode of conducting a war
in

in which he was engaged, he ordered two of his men, the one young, lusty and strong, the other, old and feeble, to strip the tails of two horses, that were brought to them, of their hair; the young man, grasping the whole of the tail in his hand, pulled it with all his strength, and continued his exertions until he had completely tired himself, without effecting the business: the old and feeble man on the contrary, by plucking a few hairs only at a time, very soon stripped the tail bare and so accomplished his purpose, with but little difficulty. Then Sertorius, addressing himself to his soldiers said, “ videtis, commilitones, quanto plus posset ingenium quam vires,” you see, my fellow soldiers, of how much more value deliberation is than strength.

Bonus Dux bonum reddit Comitem.

A good general makes a good soldier, a good master good servants, a good father good children, a good magistrate good citizens, not only because each in their station, will take care that those under their authority

shall be instructed in every thing that is necessary to enable them properly to perform their several duties, but they will themselves be careful that they set only good examples, which they know to be more efficacious and more likely to induce good manners than simple instruction ; for “ *precepta ducunt, at exempla trahunt* ;”

“ Example draws where precept fails,
And sermons are less read than tales.”

This regimen, however, will not always produce the desired effect. For though the parent and the master shall have diligently performed their parts, there are too many opportunities and too many incentives to vice to be found abroad, to hope that the pupil will entirely escape infection. Hence it not unfrequently happens, that the most prudent and worthy parents have to lament the delinquency of their children, though the greatest care had been taken to instil and ingraft into them when young, the principles of honour and integrity ; for “ many a good cow hath a bad calf,” and “ a good Jack, does not always
make

make a good Jill." The sentiment therefore contained in the following lines,

" Youth, like the softened wax, with ease will take
Those images which first impressions make ;
If those be fair, their lives will all be bright ;
If foul, they 'll cloud them o'er with shades of night."

though frequently, is not universally true.

Ælius Spartianus, in the life of the Emperor Severus, shews by many examples, that men famed for learning, virtue, or valour, have, for the most part, either left behind them no children, or such as it had been more for their honour and the interest of human affairs, that they had died childless. To the instances produced by this writer, Mr. Ray adds from our own history, " that Edward the First, a wise and valiant prince, left us Edward the Second ; Edward the Black Prince, Richard the Second ; and Henry the Fifth, a valiant and successful king, Henry the Sixth."

Litem parit Lis, Noxa item Noxam parit.

One dispute, or one injury produces another.

ther. Where the parties are of litigious dispositions, and will neither of them give way, it happens not unfrequently, that from the most trifling causes, the most serious contentions arise, terminating in a duel, or in a suit at law, often more disastrous than a duel. "Nescios, y porfiados, hacen ricos los latrados," fools, and contentious persons, the Spaniards say, make the lawyers rich; they also say, "Mas vale mala avanencia, que buena sentencia;" and the Italians, "Meglio é magro accordo, che grassa sentenza," "A lean agreement is better than a fat sentence;" to which we have added, not less sensibly and impressively, "Agree, for the law is costly."

Nothing is more generally known, or more commonly deprecated, than the misery often occasioned by contention, and yet how very little influence does this knowledge seem to have on our conduct! There are few of us but can tell stories of families reduced to indigence from having too hastily engaged in a suit at law, in defending a doubtful right to a slip of land, or other equally insignificant object,

object, claimed perhaps by some wealthy neighbour. "Should I suffer myself to be imposed upon?" Better suffer a small imposition, than a great injury. No one can tell on entering into a lawsuit, how or where it will terminate ; but of one thing we are very certain, the expense, unless the object be very considerable, will exceed the sum for which we are contending, for " Law is a bottomless pit," an insatiable gulph, and it should be our care to keep out of its reach. The only difference made by the painter between two men, one of whom had gained, and the other lost his cause, was, that to the unsuccessful party he gave a ragged coat, and a gloomy desponding countenance : to him who had succeeded he gave an equally ragged coat, but expressed in his look a savage joy, not at the profit he had made, for his apparel shewed the low state of his finances, but that he had been able to effect the ruin of his opponent. " Be not easily provoked," Lord Burleigh admonishes his son, " to enter into a suit at law, lest in the end it prove no greater refuge than did the thicket of brambles to a flock of sheep,

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that,

that, driven from the plain by a tempest, ran thither for shelter, and there lost their fleeces."

Parturiunt Montes, nascetur ridiculus Mus.

"The mountain laboured and brought forth a mouse." "La montagne est accouchée d'une souris." This may be applied to persons introducing a story with great pomp and solemnity, which turns out to be trifling and insignificant; to vain and empty boasters, who have neither the power, nor perhaps the inclination to do what they are very free in promising; or when any project, of which great hopes were formed, proves abortive.

Thesaurus Carbones erant.

Searching for a treasure, they found only charcoal, may be said of persons who are disappointed in their expectations, who, after great labour and expense, find the object of their search of little value; the end of numerous expensive speculations. Charcoal being
of

of a nature to last for ages when buried under ground, was used by the ancients to mark the boundaries of lands. A trench being dug, dividing the property of two individuals, it was filled with charcoal, and then covered with soil, in which stakes, at regulated distances, were placed. The stakes might be removed, but the charcoal remaining, would for ever shew the original boundaries of the land.

Dives aut iniquus est, aut iniqui Hæres.

A rich man is either a knave or heir to a knave. "How can you be a good man," Sylla was asked, "possessing such immense wealth, though you received nothing from your parents?" Consonant to this opinion is the English adage, "Happy is the man whose father went to the devil;" and

"It is a saying common more than civil,

The son is blest, whose sire is at the devil."

Large fortunes made in a small space of time, are rarely found to be acquired by fair and honourable practices; as is expressed in

a passage in one of the comedies of Menander, "Nunquam vir æquus dives evasit cito." "Seek not," Lord Verulam says, "great riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly." Solomon advises, "to beware of hasty gathering of riches." Riches obtained by the ordinary means of industry, increase slowly, and it is only by bold and hazardous speculations, that they are made to accumulate rapidly. The most honourable merchants, or those so esteemed, who acquire very large fortunes, can hardly be said to obtain them justly. For though they, none of them, confine their traffic within their own capitals, yet if they are successful, they receive the whole of the profit; but if their speculations prove unfortunate, they involve in their fall all who were unlucky enough to give them credit. "The first article, that a young trader offers for sale," our proverb says, "is his honesty."

Hic Funis nihil attraxit.

This bate has taken no fish. This argument
has

has not prevailed, or this scheme has not answered; some other mode must be tried, which may be more successful. "Semper tibi pendeat hamus," have your hook always bated; though you should fail again and again, continue your exertions, you will succeed at length. "Quis enim, totum diem jaculans, non aliquando conlineat?" for whosoever shoots often will at length hit the mark. To the same purport is, "Omnem movere lapidem," "leave no stone unturned," try every expedient that is likely to be successful.

Merx ultronea putet.

"Proffered service stinks." We are apt to esteem of little value, what is obtained with small labour. The proverb seems to have taken its origin from the mistrust entertained of any goods pressed upon us with too much earnestness by the venders; from that circumstance, concluding them to be damaged or faulty.

"Laudat venales qui vult extrudere merces,"
every man praising the articles he wishes to
dispose

dispose of ; the purchaser, on the other hand, labours as hard to depreciate what he is about to buy. " It is naught, it is naught, says the buyer, but when he is gone he vaunteth." " Chi comprar ha bisogno di cent' ochii, chi vende n' ha assai de uno," he who buys hath need of an hundred eyes, who sells hath enough of one. We are all of us also solicitous of obtaining intelligence that is attempted to be kept secret, or which is known to a few persons only, and listen to it with more attention than to information equally important, but of more easy acquisition.

Fuimus Troes, and "Aqui fue Troya."

Troy once was, that is, Troy, though now destroyed, was once a great and powerful city. It may be used by persons whose families, or countries, formerly in repute, have fallen to decay. Time was when we were of some note or value. " Fui Caius," is the inscription that Dr. Caius, or Keys, the founder of a college of that name at Cambridge, ordered to be inscribed on his monument.

Post

Post Festum venisti.

"You are come a day after the fair," the business is done, there is now no want of your assistance, may be said to tardy and indolent persons, who are always too late, whether engaged in business or pleasure. To which however they may answer, "Il vaut mieux tard que jamais," "Better late than never," and "Better come at the end of a feast, than at the beginning of a fray."

Illotis Pedibus ingredi.

Entering with unwashed feet. Alluding to the custom of washing the feet, anciently practised by all persons, before they entered any sacred place, or sat down to their repasts. It was used to be applied to persons talking confidently on subjects they did not understand, or irreverently on sacred subjects; or to those who intruded themselves into business, without having previously prepared themselves by study and application. As the ancients wore sandals, and no stockings, their
feet

feet and legs were exposed to the mud and dirt, and required to be washed, when they had walked any considerable distance, both for the sake of cleanliness and refreshment. After washing they were usually anointed with sweet-scented oil. This custom, at first adopted from necessity, became at length a religious ceremony.

Palinodiam canere.

This was used to be said to persons, who had been obliged, to use a phrase common in this country, "to eat their words," to retract the judgment or opinion they had given on any person or subject; to praise what they had before condemned, or to censure what they had commended. The allegorical punishment of the Braggadochio, in all the old playwrights, is to be forced to "eat their swords."

The following fable is related, as having given origin to this adage. The poet Stesichorus, having in a copy of verses severely censured the conduct of Helena, as a punishment for his offence, he was deprived of his
sight

sight by the gods her protectors. Understanding the cause of his disaster, in a subsequent poem, he raised and extolled her character, as highly as he had before censured her. Having therefore sung his palinodia, retracted his censure, which is implied by the term, he was restored to his sight.

Aquila Senectâ.

Living like an old eagle. Syrus meeting Chremes early in the morning, whom he knew to have drunk hard the night before, addressed him with this phrase, intimating that drinking suited him as it did an old eagle. The eagle, Pliny says, is in the latter part of its life incapable of eating any solid food, the upper mandible growing to such a length, and becoming so hooked, that it can only open its mouth sufficiently to suck the blood of the animals it takes. Old toppers therefore who usually eat but little, may be said like that bird, if the story is correct, to live on suction. The adage may be applied, and with more propriety, perhaps, to persons enjoying a high state

state of health, spirits, and activity to an extreme old age, which the eagle, upon better grounds, is known to do.

Matura Satio sæpe decipit, sera semper mala est.

Corn early sown may disappoint your expectation, but sown too late, you will certainly lose your seed and your labour. A proper and seasonable time is to be chosen for performing all business; if it be too precipitately undertaken, and before you have made the necessary preparation, it will rarely succeed; but if it be delayed too long, and the opportunity suffered to pass by, that can never be recovered, and the business will altogether fail. The proverb probably took its rise from the following passage in Cato's treatise *De Re Rustica*: "*Res rustica sic est, si unam rem seró feceris, omnia opera seró facies,*" such is the nature of husbandry that if one process be performed too late, the whole of the business will fail.

Elc-

*Elephantus non capit Murem, nec Aquila
Muscas.*

The elephant disdains to contend with a mouse, neither will the eagle stoop to catch a fly. The brave man is not easily provoked to punish a coward, and men of enlarged and liberal minds are above noticing the paltry censures of trifling and insignificant scribblers.

De Pilo pendet. De Filo pendet.

“Colgar de un hilo,” it hangs by a hair, by a thread, as the life of a man does, who is at sea in a violent storm; it may be said in all cases of great and imminent danger, also when the result of any business depends on some minute circumstance. The adage is said to have taken its rise from a device of Dionysius, tyrant of Syracuse, who ordered one of his courtiers, who had too highly extolled the pleasures of royalty, to be placed at a splendid banquet, attended by numerous servants, all ready to obey his orders, and surrounded with every thing that might serve to exhilarate his spirits :

spirits: but over his head, suspended by a single hair, was a massive sword, which threatened every moment to fall upon, and kill him. The thought of the danger in which he was placed, took from him all relish for the dainties before him, and made him request that he might be allowed to descend to his former state of privacy and safety. The tyrant, by this contrivance, meant to shew, that if royalty has its pleasures, it is also surrounded with dangers, that may well be thought to balance its enjoyments. "If thou knewest," he said, "with what cares and anxieties this robe is stuffed, thou wouldest not stoop to take it from the ground." "None think the great unhappy, but the great."

Elephantem ex Muscâ facis.

Persons speaking hyperbolically, and magnifying small and insignificant objects, or treating little offences as great and serious crimes, may be said to make elephants of flies, "mountains of mole-hills."

In Laqueos Lupus.

The wolf is fallen into a snare, was said, when a crafty and bad man, who had been a plague to his neighbours, was visited by any great misfortune, or suffered a considerable loss, particularly if this happened when he was contriving mischief for some other person. "Craft," we say, "bringeth nothing home," that is, nothing that is permanent.

Annosa Vulpes haud capitur Laqueo.

"Old birds are not to be caught with chaff." An old fox is not easily taken; or with the French, "Un renard n'est pas pris deux fois à un piège," he is not to be twice taken in the same snare; but "Enfin les renards se trouvent chez le pelletier," at length they come to the furrier, "Tutte le volpe si trovano in pelliceria." The tricks of crafty and bad men are not easily detected, but though such may escape for a time, they are usually caught at last. "Mucho sabe la zorra, pero mas el que la toma," the fox is cunning, but he is more cunning who takes him.

Captantes capti sumus.

“The biter is bit.” Attempting to lead another into an error, I am fallen into one myself, from which I am not likely easily to escape. Assaying to mortify another, by placing him in a ridiculous light before his companions, he has turned the jest upon me, and covered me with confusion. Augustus Cæsar, seeing a young man from the country, who in his features very much resembled his own family, asked him, by way of scoff, whether his mother had ever been at Rome? No, said the youth, but my father has. Princes endeavouring to enlarge their dominions at the expense of their neighbours, are themselves not unfrequently obliged to yield up a part, or perhaps the whole of what they before possessed. “He hath graven and digged a pit, and is fallen into it himself.”

Æthiopem ex Vultu judico.

The Æthiopian may be known by his countenance, being too distinctly marked to be
mistaken

mistaken even on the slightest view of him; but neither persons, nor things, are in general to be judged of by a superficial view of them, for, "all is not gold that glitters." Men are not to be estimated to be friends, merely for professing themselves to be so. "Del dicho al hecho ay gran trecho," there is a great difference between saying and doing, and, "Tierra negra buen pan lleva," black earth produces white bread; we therefore say,

De Fructu Arborem cognosco.

A tree is known by its fruit, and the real value of a man by his actions.

Satius est recurrere, quam currere malè.

It is often better to return, than to go on; that is, when any one finds he has taken a wrong road, it is better to turn back than to proceed, as the further he goes on, the further he will be from the place he proposes visiting. This is the plain and literal sense of the adage; but it is used to recommend to us to leave any scheme or project in which we may have

engaged, if we find it not likely to answer the intended purpose, and not through pride, and an unwillingness to acknowledge we have been in an error, to persist until we have suffered some great inconvenience, or mischief.

In Mari Aquam quæris, or
“Insanus, medio Flumine quæris Aquam.”

Do you hunt for water, though surrounded by the ocean ; why particularise one fault in a man, the occurrences of whose life, offer only a continued series of vice and immorality ; or censure a single error in a work, in which they so abound, that they are to be met with in every page?

Ut Canis e Nilo.

As dogs drink of the river Nile. Men who are unsteady in business, attending to it by starts and snatches, and then leaving it for other employments, or reading books in the same desultory and careless manner, are said to take
to

to them, as dogs take water from the Nile, that is, hastily, and without stopping to taste it. This the dogs are said to do through fear of the crocodiles, which abound in the upper part of that river. A person inquiring, after the defeat of the forces of Marc Anthony at Actium, what he had done there, was answered by his friend, "Ut canis in Ægypto, bibit et fugit," that is, as the dogs do in Egypt, drink and run. Marc Anthony is said on that day only to have shewn himself, and seeing the superiority of the forces of his adversary, to have fled, without waiting the result.

Fluvius cum Mari certas.

Being but a river, do you compare yourself to the ocean? A frog trying to extend herself to the size of an ox, burst, we are told, and became an object of derision to the spectators. Men of slender fortunes, emulating the state and splendor of the wealthy, are ruined, and are despised even by those who encouraged them in their expenses.

“ Qui monte plus haut qu’il ne doit,
Descend plus bas qu’il ne voudroit.”

Those who attempt rising higher than they ought, generally mar their fortunes, and fall lower than they would have done, had they been less ambitious.

*Leonem ex Unguibus estimare. Ex Pede
Herculem.*

From the size of the talons, you may estimate the bulk of an animal, and from the foot, the stature of the man to whom it belonged. Also, from a single stratagem, the wit and ingenuity, and from a letter, or conversation, the learning, or judgment of any one with whom we are about to be connected may often be discovered. The rule, however, is not infallible, for bulk does not always indicate strength or courage; neither are the qualities of the mind ordinarily laid open at a single interview. Hence we say, “*Fronti nulla fides*,” mens’ characters are not always written on their foreheads, and “*No es todo oro, lo que reluce*,” all is not gold that glitters; and
“straight

“straight personages have often crooked manners; fair faces, foul vices; and good complexions, ill conditions.”

It is known, Plutarch says, that the Olympic stadium was of the length of six hundred feet, measured by the foot of Hercules; but Pythagoras, finding that the stadium used in other countries, containing the same number of feet of men of the ordinary stature, was much shorter, by dividing the space in which it was deficient into six hundred parts, he determined the exact length of the foot of Hercules, and thence of his stature or height, which he found to be six feet seven inches; and Phidias the statuary, from seeing the claw of a lion, ascertained the size of the animal, whence the proverbs.

Extremis Digitis attingere.

This may be said by a writer or orator, who does not mean to enter deeply into the subject he is discoursing of, but only to handle it lightly, not to grasp or take hold of the object, but to touch it with the ends of his fingers. “*Summis labiis*,” persons professing

with their lips, more than they intend, has nearly a similar meaning ; and

Summis Naribus olfacere,

passing an opinion upon a subject from a very slight inspection or examination of it. "Molli brachio, et lævi brachio," are also phrases used to intimate that a business has been hurried over, without having the necessary attention paid to it. In handicraft business we should say, "bestow a little more elbow-grease upon it."

De Fæce haurire.

To drain the cask, and drink to the bottom ; metaphorically, to be reduced to the lowest state of misery and wretchedness.

Eandem tundere Incudem,

With persevering industry. Like to schoolmasters, who are obliged to repeat the same lesson to an hundred different boys, and many times to the same boys, that it may be retained in their memories. There are few things impossible

impossible to industry. Iron, by repeated strokes of the hammer, becomes at length soft and pliable, whence the adage.

In Quadrum redigere.

To make any thing perfectly square; metaphorically, to reduce to order. Thus the parts of any object, or of any speech or composition agreeing together, they are said to quadrate; and the man whose conduct is consistent and right, is said "to act upon the square." The phrase seems to be derived from the uniform and apposite consistency of that figure, whose every side and angle is answered by its opposite.

Dimidium plus toto.

The half is oftentimes more, or better than the whole; that is, the half that we possess, or that may be acquired with safety, is better than the whole, if it cannot be obtained without danger. By this enigmatical adage, in frequent use among the ancients, is recommended the "*aurea mediocritas*," the golden
mean;

mean ; or, moderation in our pursuits of riches or of power. It is better to be contented with a middling estate, or to cease speculating when we have acquired a competency, than by hunting after more, to hazard what we already possess. The dog catching at the shadow of a piece of meat which he saw in the water, lost that which he held in his mouth. The adage may also be applied to persons engaged in controversy, where neither party will give way though a small concession on each side might tend to their mutual profit. Erasmus applies it to the dissensions existing between the Lutherans and the Romanists, which then raged with great violence, neither party being disposed to recede in their pretensions, or both of them, perhaps, making it a point of conscience not to yield. “Dum enim theologi quidam, ac præsules, nihil omnino volunt de suis dogmatibus, ac jure concedere, veniunt in periculum ne perdant et illa, quæ bono jure tenebant.” For while the heads of the Romish church will yield nothing to the adverse party, there seems great reason to apprehend they will lose much of what they would be allowed to

to

to retain. My opinion, he adds, is, that rather than hazard losing the whole of the authority they contend for, that they give up a portion of it, it being better to preserve the half, than by contending for the whole to lose all. From this, and other passages in his works, it seems clear that though Erasmus continued to his death in community with the catholics, he was much more inclined to the tenets of the Lutherans, and so indeed the Lutherans believed, and they reproved him accordingly for his pusillanimity, in not declaring himself more openly. But he had not the courage, as he frankly acknowledged, to become a martyr. "Non omnes ad martyrium, satis habent roboris; vereor autem, ne, si quid inciderit tumultus, Petrum sim imitaturus." He was besides, as he says, so averse to contention, that he should abandon the truth itself, if it could only be defended by tumult. "Mihi adeo invisa est discordia, ut veritas etiam displiceat seditiosa." Hesiod, to whom we owe this adage, tells us, that having been defrauded of a portion of his estate by his brother, he was thence induced to turn his mind more sedulously

lously to the cultivation of what remained, which soon became so productive, that he observed, the judges, who decided the cause, had not done him so much injury as was apprehended, the half proving in the event to be more valuable than was the whole.

“ Unhappy they to whom God ha’nt revealed,
By a strong light which must their sense controul,
That half a great estate’s more than the whole ;
Unhappy, from whom concealed still does lye,
Of roots and herbs, the wholesome luxury.”

Oleo tranquillior.

Attend to me, and I will cure you of your passions, and make you more soft, supple, and pliant than oil, “ As mild as a turtle-dove.” It is known, that oil poured into water, when in the highest state of agitation and disturbance, renders it immediately smooth and placid; hence persons of peaceable and quiet dispositions were said to be, “*Oleo tranquilliores*,” as those of haughty, unsteady, and passionate tempers were, “*Iracundiores Adria*,” more boisterous and turbulent than the Adriatic sea,

sea, which had the character, though not very justly, perhaps, of being peculiarly liable to storms and tempests. Pope seemed to think that his verses might have an effect on the mind similar to that of oil on water.

“ Know there are lines, which fresh and fresh applied,
Might cure the arrantst puppy of his pride.”

Canis in Præsepi.

Like the dog in the manger, who would not suffer the ox to eat of the hay, though he could make no use of it himself. Those who have large collections of valuable books, which they are incapable of reading, and refuse to let them be consulted by others who might reap information from them, are guilty of this vice, as indeed is every one, who will not impart, out of his abundance, to those who are in want.

Summum Jus summa Injuria.

The extreme of justice, that is, strictly adhering to the letter of the law, may prove highly injurious. As it is impossible that laws
should

should be so framed as to embrace and take in every species or degree of turpitude or crimes ; so on the other hand, it cannot be avoided, but that in the endeavour to restrain or punish vice, general regulations will be made prohibiting actions, which, under certain circumstances, may not be criminal, or may be even necessary or unavoidable. Hence it has been found expedient in most civilised countries, to lodge a power in the supreme magistrate of pardoning persons, in whose cases some alleviating circumstances appear, who, by rigidly adhering to the letter of the law, would suffer the punishment allotted to the act he had committed. Courts of equity are also formed, empowered to correct errors in the wording of deeds or instruments by which property is transferred, when it appears that by following the direct meaning of the words the intention of the parties would be defeated. By a law of the Romans, children refusing to support their aged parents were condemned to be thrown into prison ; “ *liberi parentes alant, aut vinciantur.*” But should the son be incapable of procuring sustenance for himself,

self,

self, it would be highly injurious to condemn him to suffer the penalty of the laws : a similar law prevailed at Athens, but was obligatory only on those persons whose parents had brought them up to some business or calling. There are other ways in which this popular adage may be properly applied,

“ *Insani sapiens nomen ferat, æquus iniqui,
Ultra quam satis est, virtutem si petat ipsam.*”

We should take care that even our admiration of virtue be not carried to excess, but remember, in our censures of the conduct of others, to make allowance for slight errors and imperfections, such as are incident to the nature and state of man, which occasions that even our best works fall very short of perfection. “ The archer who shoots beyond the mark misses it, as well as he that falls short of it.” “ We may grasp virtue,” Montaigne says, “ so hard, till it becomes vicious.” No men are less beloved than those who are too rigidly nice and exact in marking small errors in their families, though they censure nothing but what is, in a degree, reprehensible. “ *Quien las cosas
mucho*

mucho apura, no vive vida segura," he that is over-nice in looking into small errors, will never live an easy and quiet life. There should be a medium therefore in our prosecution of virtue, as well as in every other pursuit.

Aberrare à Scopo, non attingere Scopum, extra Scopum jaculare.

"To miss the mark," to throw beyond or over-shoot the mark, to be out or mistaken in our conjecture upon any subject. It is applicable to any one who in conversation or writing wanders from the subject proposed for discussion, as he was said "attingere scopum," "to hit the mark," who delivered what was pertinent or proper.

Inexplebile Dolium,

A cask which cannot be filled. An appetite that can never be satiated, a thirst after riches that no acquisition of fortune can satisfy, have been aptly enough compared to a
leaky

leaky vessel, that can never be filled, the liquor running out as fast as it is poured in. It may also be applied to persons who, from incapacity or inattention, retain nothing that they have learned : it is labour lost, "it is like pouring water into a sieve," to attempt instructing such persons.

Aut bibat, aut abeat.

Either drink or begone, and " Odi memorem compotorem," I hate the man who tells what is said at the table. It was a custom among the ancients, and it is still followed, at their convivial meetings, to place one of the company at the head of the table as president or moderator for the day, whose office it was to see, among other things, that each of the guests drank his portion of wine ; and this was one of the laws that was invariably put in force, " either drink or leave the company," that none of them might be in a state to take advantage of any unguarded expression that might happen to be used. " Quando à Roma fueres, haz como vieres,"

q

that

that is, " when we are at Rome, we should do as they do at Rome;" and we should, at least for the time, accommodate ourselves to the manners of those persons with whom we associate. Antipater of Sidon, who had possibly been traduced by one of these unfair intruders upon festivity, expresses his indignation against the whole tribe as follows :

" Not the planet that sinking in ocean,
Foretells future storms to our tars;
Not the sea when in fearful commotion,
Its billows swell high as the stars;
Not the thunder that rolls in October,
Is so hateful to each honest fellow,
As he who remembers when sober,
The tales that were told him when mellow."

What is told at such times has always been considered as " said under the rose," or under a seal of secrecy, of which the rose is an emblem. The Germans were used to have a rose in painting or in sculpture on the ceilings of the rooms in which they caroused. The rose was the favoured flower of Venus, and was by Cupid dedicated to Harpocrates, the God of Silence, the votaries to his mother being particularly

cularly interested that their rites should be kept secret : this property of the rose is celebrated in the following tetrastie :—

“ Est Rosa flos Veneris ; quo dulcia furta laterent,
Harpocrati, matris dona, dicavit Amor;
Inde rosam mensis hospes suspendit amicis,
Convivæ ut sub eâ, dicta tacenda sciant.”

“ The Rose was born for beauty's queen ;
Young Love in playful hour,
From eye and ear her thefts to screen,
To Silence gave the flower.

Hence o'er the friendly board the rose
Suspended blush'd, to shew
That he who would the joy disclose,
Is mirth's and friendship's foe.”

Cicero seems to extend the meaning of the adage, to persons declaiming with too much violence against the miseries which all men suffer more or less in this life. Either be contented with what you meet with here, or leave them, and see what another world may afford you. With more propriety it may be applied to persons railing at the laws and manners of their own countries; either refrain from your censures, or go to some place where you imagine you shall fare better.

Frigidam Aquam effundere.

“ To throw cold water on a business,” to retard its progress by idle scruples, or by more than necessary caution, is at least the manner in which the phrase is used by us. As few great actions can be achieved without some danger, or any work of eminence performed without hazard, to magnify these and to suppose them to be inevitable, because they are possible, is to check the progress of invention and improvement in the world. “ Chi troppo s’assottiglia, si scavessa,” who refines too much concludes nothing, or who makes himself too wise, becomes a fool. “ He that regardeth the wind, shall not sow ; and he that looketh at the clouds shall not reap ;” the face of the sky not affording certain signs, indicating that the weather will continue for a sufficient space of time favourable to those operations : we therefore say, “ nothing venture, nothing have :”

“ Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.”

Stultus

Stultus qui Patre occiso, Liberos relinquat.

Having killed the father, you should have destroyed the children also ; they being spared, will at some future time revenge the death of their parent. When the murderers informed Macbeth, that they had killed Banquo, but that Fleance his son was fled, " Then," said the king, " you have scotched the snake, not killed him." You should have taken care either not to have provoked the man, or you should have rendered him incapable of returning the affront.

Oportet Testudinis Carnes aut edere aut non edere.

Either eat the turtle, that is eat plentifully of it, or leave it. " Do it or let it alone." This is said to unsteady or lukewarm persons who stand long hesitating, who will neither take nor leave what is offered them, or who set about a business with so ill a will, that it is impossible it should succeed. In literature,

such waywardness is more likely to make men opiniative coxcombs than to improve their understandings, as we learn from these lines of Pope :

“ A little learning is a dangerous thing,
 Drink deep, or taste not the Pierian spring;
 There shallow draughts intoxicate the brain;
 But drinking largely sobers us again.”

The flesh of the turtle eaten sparingly, was said to disagree with and disturb the stomach, but taken plentifully, to be innocent and salutary, whence the adage. This, however, though believed by the ancients, is not very probable ; it is more consonant to reason, that it soon became putrid, and was therefore not fit to be long kept.

Ab Ovo usque ad Mala.

From the eggs to the apples, from the beginning to the end ; it was said when a story or an account of any transaction was narrated circumstantially, from its commencement to its termination. Alluding to the tables of the
 Romans,

Romans, at which eggs were first, apples last served.

Bonæ Leges ex malis Moribus procreantur.

Good laws are the offspring of bad actions. If men were all just and honest, there would be no need of laws to restrain them. If there were no diseases, there would be no need of physicians; if no crimes, there would be no occasion for judges, or executioners. Solon being asked why he had devised no punishment for parricides, said, "the crime was so horrible, he could not suppose it would ever be committed."

Similes habent Labra Lactucæ.

"Like lips, like lettuce." Thistles suit the rough and hard lips of the ass, and coarse and plain diet the stomach of the clown; employments, clothes, and entertainment should be adapted to the persons for whom they are provided; a dull scholar to a stupid master, and a froward wife to a peevish and churlish hus-

band. "It would be a pity," we say, "that two houses should be troubled with them." "Tal carne, tal cultello," the knife should suit the meat, and "Dios da el frio conforme a la ropa," the cold is fitted to the coat. The poor man with his thread-bare and tattered raiment, is no more incommoded by the cold than the rich man who is clothed with furs and velvets. Hence we say, "God suits the back to the burthen." Whenever we hear that a mean, sordid, and worthless man has committed some dirty act, we say it was of a piece with the man, no better could be expected of him; the action suited him as thistles do the mouth of an ass, and this is the usual way of applying the proverb. To the same purport is,

Dignum Patellâ Operculum.

A cover worthy such a pot. "What better could be expected from such a stock," or, in a favourable way, nothing less was expected from so excellent a man; though the adage is more commonly used in an unfavourable sense. We have however a phrase which seems
to

to militate against the sense of this proverb, as when we say of a person performing unwillingly a duty imposed upon him, " he looks like an ass mumbling of thistles."

Si juxta claudum habites, subclaudicare disces.

If you dwell with the lame, you will learn to limp likewise. We are all prone to imitate those with whom we associate. Those who educate children therefore should be careful not to introduce among them any persons who squint, stammer, or have any remarkable defect in their gait, or who have any acquired habits that are unseemly or disgusting. But such is the capriciousness of mankind, that in pursuit of the idol fashion, they will not only subject themselves to inconvenience and pain, but will maim and distort their bodies, and fancy such perversions to be beauties. For examples of this kind, we need not recur to the ladies in China, who submit to be rendered cripples, in order to distinguish themselves from the lower classes of women ; or to the Esquimaux and other uncultivated people,
who

who wear fish bones stuck through their ears and nostrils, and deem them to be ornaments, who suffer themselves to be tattooed, or commit an hundred other extravagances, to add grace, as they suppose, and dignity to their persons. The absurdity of these customs have been equalled at the least by the ladies in this, and perhaps, in every other country in Europe; the high-heeled shoes, and the straight and stiff stays, so long the fashion here, occasioning to those who wore them as much pain, and were as prejudicial to their health, as the practices of the savages. But the ladies must not be allowed to bear the whole of the ridicule attached to these follies. The men may justly put in a claim for their share. It is known that Alexander the Great carried his head a little over the left shoulder. This defect in the prince soon became a fashion, and then, we are told, "not a soul stirred out until he had adjusted his neck-bone; the whole nobility addressed the prince and each other obliquely, and all matters of importance were concerted and carried on in the Macedonian Court, with their polls on one side." As

Diony-

Dionysius was purblind, his courtiers, Plutarch says, the better to conciliate his favour, affecting to have the same deficiency, ran against each other, when in his presence, stumbled over stools, chairs, or whatever happened to stand in their way ; and he speaks of another country, where the courtiers carried their adulation so far, that many of them repudiated wives whom they loved, in compliment to the tyrant who had put away his wife, with whom he was disgusted. Dr. Heberden gives a more recent instance of a similar folly, " When Lewis the XIV. happened to have a fistula, the French surgeons of that time complain of their being incessantly teased by people who pretended, whatever their complaints were, that they proceeded from a fistula ; and if there had been in France, he adds, a mineral water reputed capable of giving it them, they would perhaps have flocked thither as eagerly as Englishmen resort to Bath, in order to get the gout, the fashionable disease of this country."

" Yet can we deem those traitors free from pain,
 Who the quick sense of villany retain ?
 Whom secret scorpions to confession urge,
 While torturing conscience shakes her bloody scourge ?
 To them belongs more dreadful punishment
 Than laws can execute, or judge invent ;
 By day, by night, condemn'd to bear within,
 The sleepless witness of their burning sin.
 These are the souls who shrink with pale affright,
 When harmless lightnings purge the sultry night ;
 Who faint, when hollow rumblings from afar,
 Foretell the wrath of elemental war ;
 Nor deem it chance, nor wind that caus'd the din,
 But Jove himself in arms to punish sin."

Not alien to the sense of the proverb, though
 dissimilar enough to the lines just quoted, is
 the following story :

A clergyman with whom Brantome was
 acquainted, preaching to a polite audience
 on conjugal infidelity, said he understood
 there were some among them, who were so
 depraved as to wink at the infidelity of their
 wives, in favour of persons from whom they
 were soliciting preferment. And now, says
 he, I mean to strike the most culpable, lifting
 up his hand, as if about to throw something
 at him, on which a majority of the married
 men

men stooped down their heads ; waiting a small time, until they had recovered their seats, he added, I did suppose that some among you might be guilty, but I did not before know that so large a proportion of you were so.

Magistratus Virum indicat.

The office shews the man. Men who have opulence and power, being under little restraint, shew their natural dispositions, which those in more confined circumstances are obliged to check and subdue. Galba, who had passed through all the offices of the state with honour, when at length, and late in life, he was made Emperor of Rome, being possessed of unlimited power, he became a monster of cruelty and avarice. He was, “*Omnium consensu, capax imperii, nisi imperasset,*” by the consent of all he would have been fit for the supreme command, if he had not attained to it ; and of Caligula, Suetonius says, “*Nec servum meliorem ullum, nec deteriorem dominum fuisse,*” there never
was

was a better servant, nor a worse master. Vespasian, on the other hand, who in the early part of his life, had been a voluptuary, and shewed little attention to business, being raised to empire, filled his post with so much honor, as to be called the Delight of Mankind. “ Solus imperatorum Vespasianus mutatus in melius,” he was the only one of the emperors, who became a better man by being raised to the supreme command.

Manliana Imperia.

Any exceedingly harsh and severe sentence or punishment, was so called from Titus Manlius, who ordered his own son to be first scourged, and then beheaded, the usual punishment for disobedience of military orders, for having, in the heat of battle, advanced beyond his rank upon the enemy. The story adds, that Manlius, being some time after offered the consulship, declined accepting it, telling the people, that as they could not bear his severity, for they had censured him for his

his cruelty, so neither could he bear their licentiousness.

Sylosontis Chlamys.

The garment of Syloson ; alluding to a rich cloak which Syloson gave to Darius, before he came to the empire. The prince, pleased with the conduct of the man in making him so grateful a present, for the garment was exquisitely beautiful, as soon as he was advanced to the throne, gave him the sovereignty of the island of Samos. The proverb may be applied to any one conferring small favours on their superiors, in the expectation of getting something of greater value. Syloson, the story adds, exercised his authority with so much severity, as usually happens when men of obscure birth are raised to high rank and dignity, that the people, tired with his tyranny and rapaciousness, quitted the country in such numbers, as in time to reduce it almost to a desert. This gave birth to the following, which became also proverbial.

Operâ Sylosontis ampla Regio.

Which may be rendered, By the favour of Syloson, there is now room enough, and may be applied on any similar occasion; and it seems as if the present Emperor of the French would make room enough in all the countries that are so unfortunate as to be visited by him. It may also be applied where any one has by extravagance emptied his coffers, or unfurnished his house.

Dii laneos Pedes habent.

The gods have their feet shod with wool. "God comes with leaden feet, but strikes with iron hands." The ancients, by this enigmatical proverb, intimated that the judgments of the Deity were executed in so silent a manner, that the offenders did not often perceive the approach of the punishment they were doomed to suffer, until they felt the stroke. But, "where vice is, vengeance follows."

"Raró antecedentem scelestum
Deseruit pede pœna claudo."

Punishment,

Punishment, though deferred, rarely fails ultimately to be inflicted on those who have offended.

“Vengeance, though slow paced,
At length o’ertakes the guilty, and the wrath
Of the incensed powers, will fall most sure
On wicked men, when they are most secure.”

Zenone moderation.

More temperate than Zeno ; who, both by example and precept, is said to have inculcated in his disciples the advantages of being plain in their apparel, consulting only what was necessary and moderate in their diet, and in all other sensual enjoyments. As by following this regimen, they would have use for very little money for their personal conveniences, they might more readily bestow it, either for the benefit of their country, or on necessitous individuals.

Aurum habet Tolosanum.

He has got the gold of Tolosa. Tolosa was a town in Gallia Narbonensis, which became a

Roman colony under Augustus Cæsar. Cæpio, one of the consuls, having plundered a temple of Minerva, their tutelar deity, became from that time unfortunate in all his transactions; which was considered as a judgment upon him for his sacrilege. The same sentence continues to be passed on persons falling to decay, after having possessed large property, acquired by rapine: "I thought it would not thrive with him:" a harmless prejudice. To the same purport is the adage "Equus Sejanus," or the horse of Seius, which whoever possessed, came to a miserable end. This is said to have been the fate of four of its owners in succession. It was therefore said indifferently of persons who were very unfortunate, "He has the horse of Seius, or, the gold of Tolosa."

Festina lente.

"On slow," a frequent motto on dials, and giving a name to a noble family in this country; but to be considered here, as affording an important rule for human actions. "Tarry a little, that we may make an end the sooner,"

sooner," was a favourite saying of Sir Amyas Paulet, that is, let us consider a little before we begin, and we shall get through the business with less interruption. "*Qui nimis prospere, minus prospere,*" too much haste in the beginning, makes an unhappy ending. "*Propera prospere,*" "make no more haste than good speed," for "haste makes waste." "*Sat cito, si sat bene,*" "soon enough, if well enough." "*Presto et bene, non conviene,*" hastily and well, rarely or never meet. "*Pas à pas on va bien loin,*" step by step we may to a great distance go. "*Chi va piano va sano, e anche lontano,*" who goes slowly, goes sure, and also far. "It is good to have a hatch before your door," that you may be stopped a minute or two before you get out, which may enable you to consider, whether you have taken with you every thing you may have occasion for in the business you are going upon. From these adages, and many more might be added, all bearing on the same point, we see how highly the precept has been esteemed in all ages. Erasmus thought it of such general utility, that it might not improperly be in-

scribed upon our public columns and buildings, upon the doors of our houses, and upon our screens, or other pieces of furniture, and to be engraved upon our rings and seals, that it might be met by us whichever way we turned our eyes. “ Poco a poco van lexos, y corriendo a mal lugar,” slow and softly go far, the Spaniards say, and haste may bring the business to an ill conclusion.

Difficilia quæ pulchra.

What is valuable is usually of difficult acquisition. Things that are rare and of great utility are not ordinarily to be obtained but with much labour. Learning, which contributes so much to distinguish those who are possessed of it, is not to be acquired but by long and continued study and application. It is difficult to restrain our passions, and to acquire habits of temperance and moderation, but these when obtained are of inestimable value. The difficulty with which arts and sciences are learned is so great, that few would undertake the labour of acquiring them
but

but for the pleasure and advantages they hold out to those who possess them.

“ Nothing endears
A good, more than the contemplation
Of the difficulty we had to obtain it.”

“ Non est è terris mollis ad astra via,”
“ narrow and difficult is the way that leads to
life, but broad and easy that which tends to
destruction.” “ Difficilius est sarcire concor-
diam, quam rumpere,” how easy it is to sow
dissensions and strife among men, but how
difficult to bring them again to peace and har-
mony!

Cumini Sector.

One who would carve or split a cummin seed.
The adage was applied to persons who were
extremely cautious in examining into the evi-
dence on which any report was founded, be-
fore they admitted it as deserving credit. Of
such a character was the Emperor Antoninus
Pius, to whom the proverb was applied, for his
patience and diligence in examining into the
merits of the causes that came before him ;

and if all persons were of the same disposition, it would put a stop to more than half the broils, dissensions, and disputes which add so largely to the catalogue of evils afflicting us ; but “ oüi dire va par ville,” idle reports that have no foundation, are quickly circulated and easily believed. The adage is, however, more commonly applied to persons of mean and sordid dispositions, and has the same sense as,

Ficos dividere,

Persons who would cut a fig into parts, or as we say, “ who would flay a flint.” “ He will dress an egg and give the broth to the poor.” Though the fruit is not a native of this country, yet when we mean to speak contemptuously of any one, we say, “ a fig for him,” and “ under my cloak,” the Spaniards say, “ a fig for the king.”

*Nemini fidas, nisi cum quo prius Modium
Salis absumpseris.*

Or as the French say, “ pour bien connoître
un

un homme, il faut avoir mangé un muid de sel avec lui." As a friend is "alter ipse," another self, to whom the most secret transactions of your life may be communicated, it is necessary you should be well acquainted with him, before he be admitted to this intimate familiarity, or that you should have known him, as the adage expresses it, so long that you might have eaten a peck of salt with him. Salt among the eastern nations was the type of hospitality, and for its many useful qualities, particularly for its power of preserving bodies from putrefaction, it seems to have been every where had in high estimation; which is the reason, probably, why it is named here in preference to bread, or other articles also in daily use at our tables.

Multas Amicitias Silentium diremit.

Silence or neglect destroys friendship. "Non sunt amici qui degunt procul," they will not ordinarily long continue to be friends, who live at a great distance from each other.

As

As we should not be hasty in forming connections, so having formed them, we should cultivate them with care, and strengthen the intimacy by frequent conversation and correspondence. “Lontano dagli occhi lontano del cuore.” “Loin des yeux, loin du cœur,” “out of sight, out of mind.”

Pulchrè dixti. Bellè narras.

You have made out a pretty story, was used to be said, ironically, to any one who had failed egregiously in delivering a message or telling a story; and similar forms of speech are not uncommon among ourselves.

Rara Avis.

He is a rare bird indeed, was used to be said of any one doing an act of unusual generosity or goodness; or of a man of such strict morality, that he would not do a mean or unjust action though he might without fear or detection obtain a fortune by it. A character which, though very uncommon in the later
ages

ages of the Roman empire, is, I trust and believe, by no means so at this time, in this country :

“ Rara avis in terris, nigroque simillima cygno.”

“ Corvo quoque rarius albo.”

A phenomenon more rare, Juvenal supposes, than a white crow or a black swan.

Naribus trahere.

“ Menar uno per il naso,” It. “ Mener par le nez,” “ to lead any one by the nose.” To obtain so much influence or such command over any one, as to induce him to do whatever you advise, though equally averse to his inclination and his interest. The phrase takes its origin from the custom of leading animals by rings passed through their nostrils. This, by ecclesiastical lawyers, is called “ having the advowson of a man’s conscience.” Does not this apply equally to the leaders of majorities and minorities in certain assemblies ?

*Ama tanquam osurus. Oderis tanquam
amaturus.*

Or, as the Spaniards say, “ quando estes en enojo, acuerdate que puedes venir a paz, y quando estes en paz, acuerdate que puedes venir a enojo,” that is, when you are angry with any one, consider that you may be reconciled ; and when you are friends with any one, that you may be at enmity with him ; therefore, “ del mal que hizieres no tengas testigo, aunque sea tu amigo,” you should not be so communicative even to your most intimate friend, as to make him privy to your failings, still less to the vices of which you should be guilty, as it might tend to alienate him from you, or enable him to do you an injury, if your connection should by any means be dissolved ; an event which, from the mutability of human affairs and dispositions, should always be considered as possible at least : neither should you, on the other hand, reproach your enemy so bitterly, or tax him with faults so atrocious, as to make
it

it impossible he should ever forgive you; as circumstances may occur that may make it your mutual advantage, or even render it necessary that your acquaintance should be renewed. Erasmus states, as one of the evils attendant on publishing letters to and from our friends, that occurrences may happen obliging us to change our opinions, and to censure those whom we had commended, or to praise those whom we had before censured : “ jam et illud est incommodi, quod, ut nunc res sunt mortalium, ex amicissimis nonnunquam reddantur inimicissimi, et contra ; ut et illos laudatos, et hos doleas attactos.” Erasmus speaks feelingly here, finding himself called upon in the latter part of his life, to censure Ulric Hutton, a violent and turbulent man, whom in his early works he had liberally commended.

The following observation of the poet Burns, may be added as further illustrating this adage. “ I am not sure,” he says, “ notwithstanding all the sentimental flights of novel-writers, and the sage philosophy of moralists, whether we are capable of so intimate and cordial

dial

dial a coalition of friendship, as that one man may pour out his bosom, his very thought, and floating fancy, his very inmost soul, with unreserved confidence to another, without hazard of losing part of that respect which man deserves from man ; or from the unavoidable imperfection attending human nature, of one day repenting his confidence." Cicero was, however, of opinion, that nothing could be more hostile to the idea of genuine friendship, than the sentiment contained in this adage, neither could he believe that it was the saying of so wise a man as Bion, to whom it is attributed. Certainly it is not in accord with the picture of true friendship, given in the elucidation of the first and third adages in this volume.

Ne Malorum memineris.

Do not revive the memory of troubles that are past. "Repeat no grievances." The thirty tyrants, who had seized upon the government of Athens, having been expelled by Thrasybulus, he enacted a law, "*Ne quis de præteritis actis*

actis accusaretur, aut mulctaretur," that no persons should be accused or punished for the part they had taken during the civil dissensions. He added, "Ne malorum memoriam revoces," which is said to have given origin to the adage. Not alien to this is what is related of the Emperor Charles the Fifth. When he entered Wittenburgh, in the year 1547, he was much pressed by the Spaniards who were in his army, to destroy the monument which had been erected there to Luther, but he severely reprov'd them, under penalty of the forfeiture of their lives, from disturbing the ashes of that celebrated reformer, to whom he had nevertheless been, while living, an implacable enemy; adding, "Nihil mihi ultra cum Luthero," I have nothing further to do with Luther, he is now amenable to another and a higher tribunal; neither is it my custom to war with the dead, but with those who are living, and appear in arms against me. Similar to this was the conduct of Lewis the Eleventh. When he was urged to deface the monument of John, Duke of Bedford, who had been Regent of France in the time of Henry the Sixth:

Sixth: "He would not," he said, "disturb the ashes of the man, whom all France could not repel when living." Our King Charles the Second, being recalled from banishment, and put in possession of his crown and kingdom, after passing an act of amnesty, required of his courtiers that they should make no further mention of their past sufferings, and on any allusion to them being made, he was used to check them, reminding them of one of his father's golden rules, that they were "to repeat no grievances."

Septennis quum sit, nondum edidit Dentes.

Though he is seven years of age, he has not yet cut his teeth, was used to be said to persons, who, though men in years, were, in their actions, and in their understanding, only children; to men passing their time in idle and boyish amusements, or asking questions on subjects so trifling and common, that it would be disgraceful even for children to be ignorant of them. We say of a person who suffers himself to be easily outwitted, "he has
not

not got all his teeth," or "he has not cut his eye-teeth."

Canis festinans cæcos parit Catulos.

The dog hastening to produce its young, brings them into the world blind, that is, immature, and before they are completely formed. This was used, and may be applied to persons who are in so much haste to finish what they undertake, that they leave it imperfect. Those err similarly, who are too precipitate in giving their opinion on any work, or action, before they have had time to examine into its merit.

Lingua, quo vadis ?

Tongue, whither are you going? The tongue has been compared, and not unaptly, to the helm of a ship; though it makes but a small part of the vessel, yet upon its right or improper movement, depends the safety or destruction of the whole. How valuable a discreet and eloquent tongue is, and on the other hand, what confusion and distress a hasty and

turbulent tongue often occasions, we all of us know ; hence the phrase

“ Vincula da linguæ, vel tibi vinc'la dabit.”

Confine your tongue, or it will bring you into confinement. Amasis, king of Egypt, having ordered the philosopher Bias to send him the best and the worst part of a victim about to be sacrificed, Bias sent him the tongue of the animal, intimating, that according as it was used, that was the part which was capable of producing the greatest good, or the greatest evil to the possessor. “ Tel coup de langue, est pire qu'un coup de lance,” a stab with the tongue is worse than a thrust with a lance.

In Nocte Consilium.

“ La notte é madre di pensiera,” night is the mother of reflection. “ La nuit donne conseil,” consult, or take counsel of your pillow ; that is, do not precipitately, and on the first proposal, enter into any engagement, that may have a material influence on your future prospects in life. It is better to sleep, that is, to deliberate on a business proposed to be done, than

than to be kept awake by reflections on its being improvidently finished. Indeed a habit of deliberating before you act, is useful in inferior matters, taking care, however, that it may not degenerate into a futile, and trifling affectation of gravity, that may make you ridiculous. Our English proverb says, "On a good bargain think twice." A wise man rarely determines on the merit of an offer, on the first view of it, however advantageous it may seem. A more intimate acquaintance is wanted to enable him to decide on its actual value. The worth of the object may be greater than the price at which it is offered; but he will consider whether it may be wanted by him, or whether by purchasing it at that time, he may not subject himself to greater inconveniences, than the advantages proposed by possessing it will compensate. "Bon marché tire l'argent hors de la bourse," "a good bargain is a pick-purse." People are often induced to buy an article because it is cheap, but, "Compra lo que no has menester, y venderas lo que no podras escusar," "buy what thou hast no need of, and ere long thou shalt sell thy necessities;"

cessaries;" and "Quod non opus est asse carum est," what is not wanted is dear even at a farthing.

Fronti nulla Fides.

Too much credit must not be given to appearances. "No es todo oro, lo que reluce," and "Tout ce qui reluit n'est pas or," for, all is not gold that glitters. A beautiful woman may be a shrew; or a fine horse vicious, or an ill-goer. A story may be told in such a manner, as to induce us to entertain a much more favourable opinion of the principal actor in it, than on a further investigation he shall appear to deserve. Hence the legal maxim, "Audi alteram partem," hear the other side. The rule intended to be inculcated by this maxim, has been given by the ancients in twenty different forms, and is in the mouth of every one; but though it is so generally known, and the utility of it so universally assented to, yet it is far from having that influence on our conduct, which it seems calculated to produce.

Coronam

Coronam quidem gestans, cæterum Siti perditus.

Though bearing a crown, that is, abundantly honoured, yet dying of thirst, or in want of necessaries. The adage is supposed to have taken its origin from the fate of one Connas, who had been frequently victor in the Olympic and other games, and therefore often crowned, and yet was suffered to live and die in misery and wretchedness. This fate has attended more than one of the votaries to the Muses in this country; though it may be doubted whether this has happened so much through the want of patrons and friends, as from an incorrigible habit of idleness, and dissipation in the sufferers. This was certainly the case with Savage, and in a stronger degree with Moreland, an artist of our own time, famed for his talent in painting rustic scenes. He died indeed miserable, but rather of drunkenness, the vice of Connas also, than of want. He chose rather, the later years of his life, to live concealed from his creditors, than by very moderate exertions, to get what would have been sufficient to pay his debts, and to support

himself with credit. The adage was used to be applied to persons, whose friends were more liberal in their praise, than in what was necessary for their support and subsistence.

Ubi quis dolet, ibi et Manum frequens habet.

“We must scratch where it itches.” The hand will be frequently and spontaneously moved to the part that is grieved. “Alla va la lengua, do duela la muela,” the tongue goes to the tooth that is in pain. Men are with difficulty kept from talking of their misfortunes, or of whatever strongly affects them. “What the mind thinks, the tongue speaks,” or, “Out of the abundance of the heart, the mouth speaketh.” In conversation men are apt on all occasions to introduce the subjects that happen to employ their attention; to talk of their professions, their business, their travels, or their troubles, without considering how uninteresting, or even annoying, they must be to the auditors, and that such discourses should be deferred until the persons we mean to entertain, may call for, or at the
least

least be disposed to hear them. "Dios te libre de l'hombre de un libro," God keep you, the Spaniards say, from the man who has but one book.

*Quod licet ingratum est, quod non licet
acrius uret.*

While it was permitted, we looked upon it with indifference, it was not until it was prohibited that we anxiously longed for it. "*Communitur negligitur, quod communiter possidetur,*" what is common, and may be easily obtained, is in little request.

"Man's curse is, things forbid still to pursue,
What's freely offered, not to hold worth view."

"*Furem signata sollicitant, aperta effractarius præterit,*" things sealed up excite the cupidity of the thief, but what lies open is passed by unnoticed. It was the opinion of one of the ancients, that executions rather whet than blunt the edge of vice; that they do not produce a desire to do well, but only a care not to be taken in doing ill.

Hinc illæ Lachrymæ.

Hence these tears, hence all the concern he has shewn ; I have not praised his works, or joined in his projects to amuse and deceive the public. The adage may be applied on discovering the true causes of the complaints or actions of any one, which he had studiously endeavoured to conceal, and to such a circumstance it owes its origin. Simo, in the Andrian, supposed at first, that the concern his son manifested on the death of Chryses, proceeded from his friendship for the deceased, but finding, at length, that it arose from his affection to her sister, equally disappointed and concerned at the discovery, he burst out into the exclamation, “ *Hinc illæ lachrymæ,*” this then was the cause of his concern.

Ignis, Mare, Mulier, tria Mala.

Which cannot be better explained than by the following lines of Prior.

“ Fire, water, woman, are man’s ruin,
Says wise professor Vander Bruin.”

“ By

" By flames, a house I hired, was lost
 Last year, and I must pay the cost.
 Next year the sea o'erflowed my ground,
 And my best Flanders mare was drowned.
 A slave I am to Clara's eyes,
 The gipsey knows her power and flies.
 Fire, water, woman, are my ruin,
 And great thy wisdom, Vander Bruin."

This is something better than the answer of the Lacedemonian, who being ridiculed for having married a very little woman, excused himself, by observing, "that of evils, we should choose the least." The Spartans, we are told, fined their king Archidamus, for marrying a very little woman, concluding that the breed would degenerate, and that she could only produce *kinglets*.

Aureo piscari Hamo.

"Peschar col hamo d'argento," fishing with a golden or silver hook. Men are often so eager in pursuit of some favourite object, that they care not at what cost it is obtained; but which, when acquired, they find to be of little value. This is fishing with a golden hook.

The

The proverb was frequent in the mouth of Augustus Cæsar, who used it to restrain the young men of fashion, at his court, when he saw them lavishing their fortunes, to obtain the reputation of having more stately houses, richer furniture, or finer horses, than others of their rank, from which they would reap no solid advantage. It took its rise from a practice not uncommon with persons who have been unsuccessful in their sport, who purchase of more fortunate fishermen a part of what they have taken, that they may not, by carrying home empty bags, subject themselves to the laughter of their friends. These therefore literally fish with golden hooks.

Sera in fundo Parcimonia.

It is too late to begin to save when all is spent.

“ It is too late to spare
When the bottom is bare.”

“ Bolsa vazia faz ô homo sesuda mas tarde,”
an empty purse makes a man wise too late.
To these apôthegms we may oppose, “ Meglio
tarde

tarde che mai," "Il vaut mieux tard que jamais," "Better late than never," and "It is never too late to mend." Though by a long course of imprudence we may have reduced ourselves to great inconvenience or distress, we should not despair, scarcely any thing being impossible for labour and perseverance to achieve. "A ogni cosa é remedio, fuora qu' alla morte," there is a remedy for every thing but death. "Thomas Sackville, earl of Dorset, having wasted his fortune, was so shocked at being made to wait in an anti-room at the house of a citizen, where he went to borrow money, that he resolved from thenceforward to become an economist, and by that means recovered his estate." The proverb, however, means to recommend that we should pay early attention to our affairs, and set bounds to our expenditure, while our estates are entire. "When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need:" take care "that you do not make the sail too big for the vessel, lest it should sink." Plato, seeing a young man of good family, who had wasted his estate, sitting
at

at the door of an inn, feeding on offals, said to those who were with him, "If this man had dined temperately, he needed not to have supped so sparingly." We should consider that love and respect are rarely conceded to a lost fortune, and that adversity seldom meets with the returns of friendship. "*Quien a mano egena espera, mal yanta y peor cena,*" he that depends upon another for subsistence, breakfasts ill, and sups worse. A man of good education, without money, has been compared to a ship that is well-rigged, but is detained in port for want of a favourable wind. "*Amasser en saison, dépenser par raison, font la bonne maison,*" a seasonable gathering, and a reasonable spending make a good housekeeping. By a decree of the Emperor Adrian, men who had wasted their property by gaming, or by following profligate courses, were publicly put to shame. In later times, the Tuscans brought such men into the market, on a bier, with an empty purse before them, and they were obliged to sit there the whole day, exposed to the derision of the people. Our stocks would be a good substitute for the bier. At Padua they had

had a stone, called the seat of turpitude, near the senate-house, where spendthrifts were compelled to sit with their hinder parts bare, that by their disgrace others might be deterred from copying their vices. It is too late also at the latter part of our lives, then to begin to learn how to live, for though it be true, that “*nulla ætas ad perdiscendum sera est*,” that is, that it is not impracticable to learn at a late period ; yet at such a term, we can neither hope to make the proficiency we might have done, or to enjoy the benefit from it we should have obtained if we had begun earlier.

Homines frugi omnia rectè faciunt.

By a frugal man you may expect every thing to be justly and faithfully performed. The same value was attributed to prudence, which is indeed only another word for frugality ; “*nullum numen abest si sit prudentia*,” for without prudence there can be no virtue. “*Sum bonus et frugi*,” I am honest and careful, Horace makes his servant say, as including every virtue. The word frugi among
the

the Romans was of a very extensive signification, comprehending under it, justice, fortitude, constancy and temperance; by Cicero it is opposed to *nequam*, and *frugalitas* to *nequitia*, as if he thought it impossible for the improvident and careless to be other than profligate and wicked, and not perhaps without reason, as he who is not frugal, will not long avoid being involved in debt, and he who is deeply plunged in debt, will be so often obliged to break his engagements, that he will at length lose all sense of distinction between truth and falsehood; "for lying," as Pantagruel tells Panurge, "is only the second vice, the first vice is being in debt;" a maxim, Plutarch says, we have taken from the Persians. Not alien to this is the Italian proverb, "*un oncia di prudenza val piu che una libra d' oro*," an ounce of prudence is better than a pound of gold, and "*chi semina virtù fama raccogli*," who sows virtue reaps fame. Sir George Mackenzie, in his history of frugality, says, he heard a Dutch ambassador tell King Charles the Second, that he had spent only an hundred guilders in meat and drink

drink in Holland, during a whole year, nor had he ever been in better health or company ; and when the King asked him why he had done so unusual a thing, he answered, to let his countrymen see, that one needed not to have recourse to mean, still less to vicious practices to get whereon to live : but “ there needed no ghost, methinks, to tell his countrymen that.”

Simul sorbere et flare difficile est.

“ Sorber y soplar, no se puede hazar a la par,” it is difficult to sup and blow, that is, to drink and talk at the same time. Whatever our employment or pursuit may be, to that we should direct our thoughts and not distract our minds by attempting a variety of different projects at the same time. To bring any one art or science to perfection, or to achieve any great object will require our undivided attention, and must be persevered in for a long course of time. Milton would not have attained to the eminence to which he rose in poetry, nor Newton in philosophy, if they had
not

not confined their studies to those objects.
Rightly therefore the bard,

“ One science only will one genius fit,
So vast is art, so narrow human wit.”

We are also told in the Scriptures, “ that no man can serve two masters,” and that “ we cannot serve God and Mammon.” “ You cannot,” Phocion said to Antipater, “ have me both for your flatterer and your friend :” and no man, we are told, can be at once prudent and in love.

“ Amare et sapere vix Deo conceditur.”

And the Spaniards say, that honor and profit cannot exist together, or cannot be contained in one and the same bag, “ Honor y provecho no caben en un saco.” The adage was used by a servant in one of the comedies of Plautus, whose master had required of him what was impracticable, viz. to be giving him assistance at home, and doing his business abroad at the same time.

In Herba esse.

The corn is as yet in the blade, “ you are counting

counting your chickens before they are hatched ;” “ hazer la cuenta sin la huespida,” or “ reckoning without your host,” and “ spending your Michaelmas rent in the Midsummer moon ;” not considering how many accidents may happen to thwart and disappoint your expectations. Young and inexperienced persons are very apt, as soon as they have formed a plausible project, to begin to reckon their profits and often to spend them too, and take it unkind of their friends if they disturb their confidence with doubts, or do not enter into their schemes with equal ardour and precipitancy. Poets are also apt, my text says, to exult too much, on hearing their compositions praised by those to whom they read them ; but they should wait if they would know their true character, until the public have given their opinion, or until time has stamped them with its seal.

Inter indoctos etiam Corydus sonat.

To those unskilled in music the note of the sparrow may be agreeable, as among illiterate

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persons,

persons a dunce may be held in some estimation. The corydus is a species of larks, of a very inferior quality, which were found in great abundance near Athens: but as the lark has some crédit among us for its note, the sparrow is here substituted as better according with the intention of the adage. "Lusq̃us convitia jacit in cæcum," or "borgne est roy entre les aveugles," he that hath one eye is a king among the blind; and "dixo. el cuervo a la corneja, quita os alla negra," the crow bids the rook put off his black coat, and the rook makes the same proposal to the crow.

Ficum cupit.

He wants figs. This was used to be said of any one paying particular attention to persons much beneath him; meaning, he is courting me for his own purpose, as may be said of our gentry going into the shops of little traders on the eve of a general election, spending their money with them liberally and treating them with unusual civility: he wants my vote.

The

The Athenians were used on the approach of the season when the figs were coming to perfection, to visit the cots of the neighbouring peasants, and treat them with great familiarity and kindness, that they might procure from them some of the finest of the fruit; which the rustics at length perceiving, when any one they did not know, addressed them in that manner, they would say, what you want, I suppose, some of our figs; which thence became proverbial.

Odium Vatinianum.

Vatinian hatred, by which the Romans meant to express, an inextinguishable hatred, such as they bore to Vatinus, for his flagitious vices and cruelty, which had been exposed to them by Cicero.

Ficus Ficus, Ligonem Ligonem vocat.

He calls a fig, a fig; a spade, a spade. That is, he is a man of plain and rustic manners,

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Ficus Ficus, Ligonem Ligonem vocat.

He calls a fig, a fig; a spade, a spade. That is, he is a man of plain and rustic manners,

and calls every thing by its name. "He is Tom tell-truth." He tells his story as it had been related to him, and is no respecter of persons. If a man is just and upright, he gives him due honour; if crafty and deceitful, whatever may be his quality, he calls him a knave. "But vice has persuaded custom," Sir William Cornwallis observes, "that to call naught, naught, is uncivil and dangerous." At any rate, let those who have any hidden, or not generally known vices, take care how they descant upon the follies or vices of others, lest their own faults should be drawn from their covert, and exposed to the world. "Desinant maledicere, malefacta ni noscant sua."

Bona magis carendo quam fruendo sentimus.

We perceive more the value of an object when it has escaped from us, than we did when possessing it, and "Bona à tergo formosissima," good things rarely appear to us in their full beauty, until we are about to lose them. The poor man, in the fable, did not know to what degree he valued life, until death, whom

whom he had called for, came to take it from him.

“ Pleasures are ever in our hands or eyes,
And when in act they cease, in prospect rise.”

“ Vâche ne sçait que vaut se queue,
Jusques à ce qu'elle l'ait perdue.”

The cow did not know the value of her tail,
until she had lost it.

“ What we have we prize not to the worth,
Whiles we enjoy it; but being lack'd and lost,
Why then we rack the value; then we find
The virtue, that possession would not give us
Whiles it was ours,”

Ne ad Aures quidem scalpendas Ocium est.

He is so full of business, that he has not time to scratch his ears, by which hyperbolic expression, the ancients designated persons so overwhelmed by a multiplicity of employments, as not to leave them leisure for the most common and necessary concerns.

Quot Servi tot Hostes.

Who has many servants, has as many enemies, which is the way I should choose to read the adage. If your servants are slaves, purchased, or taken in war, as they will be perpetually seeking means to free themselves from bondage, the more there are of them the greater the danger, and these are probably the servants alluded to. In this sense it is not less true when applied to servants who are hired, and may be supposed to serve voluntarily. If you keep more than you have employment for, they will corrupt each other, and become vicious through idleness. "Quien ha criados, ha enemigos no escusados," he who has servants, has unavoidable enemies. As they cannot be dispensed with, they are therefore necessary evils.

The adage more particularly admonishes, that you do not make confidants of them, but as far as you are able, keep from them the knowledge of all circumstances, which divulged might injure you; but this, if there are many of them, will not be easily effected. On this subject Juvenal says,

"O Co-

“ O Corydon, Corydon, secretum divitis ullum
Esse putas ? Servi ut taceant ? ”

which take as translated by Dryden :

“ Dull Corydon ! art thou so stupid grown,
To think a rich man's faults can be unknown ?
Has he not slaves about him ? would not they
Rejoice and laugh, his secrets to betray ?
What more effectual to revenge their wrongs,
Than the unbounded freedom of their tongues ? ”

And though little attention might be paid to their suffrages, in commendation of their masters, any scandal they may propagate, will be readily enough believed. For as the same Poet says,

“ On eagle's wings immortal scandals fly,
While virtuous actions are but born and die.”

Prævisus ante, mollior Ictus venit.

A misfortune that is foreseen affects us less keenly, than one that falls upon us suddenly and unexpectedly : we may also by foreseeing what is about to happen, if not altogether avoid the stroke, contrive to make it less hurtful to us. Of kin to this, is

Præmonitus, Præmunitus.

“ Forewarned, forearmed ;” which may be said to any one threatening vengeance. I thank you for your candour in advertising me of your intention, I shall now take care to be prepared for you.

Stultum est timere quod vitari non potest.

It is foolish to distress ourselves for what cannot be prevented ; instead of uselessly lamenting we should summon up our courage, and endeavour to accommodate ourselves to the new situation into which we have been thrown by our misfortunes ; remembering, “ that what can’t be cured, must be endured.”

Optimum alienâ Insaniâ frui.

It is good to profit by the follies of others. “ Experience,” we say, “ makes even fools wise,” but wise men gain experience from the mis-

misfortunes of others, fools only from their own ;

“ Ex vitio alterius, sapiens emendat suum.”

“ It is a pleasure,” Lord Verulam says, from Lucretius, “ to stand upon the shore and to see ships tost upon the sea ; a pleasure to stand in the window of a castle, and to see a battle and the adventure thereof below ; but no pleasure is comparable to the standing upon the vantage ground of truth, and to see the errors and wanderings, and mists and tempests in the vale below. So always,” he adds, “ that this prospect be with pity, and not with swelling or pride.”

Acti Labores jucundi.

The remembrance of dangers that are past is pleasant, particularly if we have escaped by our own activity, skill, or courage.

Homo est Bulla.

Human life is a bubble. So frail and unstable is life, so assailable and liable to disease and accidents, and so easily extinguishable, that
it

it is not unaptly compared to a bubble, which rising upon water or any other fluid, bursts and disappears almost as soon as it is formed, and is succeeded by others equally unsubstantial and evanescent. This fragility of human life is very properly adduced as an argument of the immortality of the soul; the deity would not have produced into the world a being endowed with such powers, so capable of acquiring knowledge, merely to flutter a few hours on this stage and then to be lost for ever. If that were the case, we might then agree with those philosophers who held it to be

Optimum non nasci.

Better not to be born, or to have died as soon as we had seen the light, and before we should have been subjected "to the thousand natural ills that flesh is heir to." "Il n'y à personne heureux au monde," the French say, "que celui qui meurt en maillet," none can be esteemed happy but such as die in their swaddling clothes; and the Italians to
the

the same purport, " nel mondo non è felice se non quel che muore in fascie : " for

—————" Medio de fonte leporum
Surgit amari aliquid."

Even in the midst of our festivity some melancholy thoughts will intrude themselves to dash our mirth. And Solomon says, " wherefore I praised the dead, which are already dead, more than the living, which are yet alive; yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun." This sentiment is amplified in the following lines of Prior's Solomon :

" Thrice happy is the man who now at last,
Has through this doleful vale of misery past;
Who to his destined stage, has carried on
The tedious load, and laid his burthen down.
He's happier, yet, who privileged by fate,
To shorter labour, and a lighter weight,
Received but yesterday the gift of breath,
Ordered to-morrow to return to death."

On this theme the Grecian poets and philosophers are very eloquent; with them, " dolere ac vivere," to suffer and to live, were synonymous,

nimous. The following from Translations from the Greek Anthology will shew this opinion of the ancients better than any thing I could add :

“ Thracians who howl around an infant’s birth,
And give the funeral hour to songs and mirth,
Well in your grief and gladness are express’d,
That life is labour, and that death is rest.”

and these,

“ Why fear ye death, the parent of repose,
Who numbs the sense of penury and pain?
He comes but only once; nor ever throws,
Triumphant once, his painful shaft again;
But countless ills upon our life intrude,
Recurring oft in sad vicissitude.”

I shall insert one other specimen from an unknown writer, taken from the same collection.

“ Waking we burst at each return of morn,
From death’s dull fetters, and again are born;
No longer ours the moments that are past,
To a new remnant of our lives we haste.
Call not the years thine own that made thee grey,
That left their wrinkles, and are fled away;
The past no more shall yield thee ill or good,
Gone to the silent times beyond the flood.”

That life has its evils, and that they more than
balance its comforts, is pretty generally ad-
mitted;

! Ay, but to die, and go we know not where;

To lie in cold obstruction, and to rot;

*This even the warm sunken to become a worm, and
moulded clay, and the delighted spirits*

mitted; yet we find that even a long continuance of pain and distress, have not the power, in many of us, of weaning us from a fondness for it. Seneca makes one of his characters say,

“ Debilem facito manu,
Debilem pede, coxâ,
Lubricos quate dentes,
Vita dum superest, bene est.”

Take from me the use of my hands and of my feet, dash out my teeth, and inflict upon me a thousand other ills, preserve but my life, and I will still be contented.

“ Oh what a dreadful thought it is, to die!
To leave the freshness of this upper sky,
For the cold horrors of the funeral rite,
The land of ghosts and everlasting night!
Oh, slay me not! the weariest life that pain,
The fever of disgrace, the lengthened chain
Of slavery, can impose on mortal breath,
‘ Is real bliss,’ to what we fear of death.”

Greek Anthology.

But this was the complaint of a beautiful young damsel, whose father was about to sacrifice her, to appease the anger of Diana, whom he had offended by killing one of her stags. The goddess took compassion on the lady, and

x *In this living Region of thick rill'd Sea,
To be imprison'd in the number Winds,
And blown with restless violence round about
The pondant world, or to be worse than worst
Of those that lawless and malicious thoughts*

*how long - 'tis too horrible!
I would not wish, and never troddest worldly life,
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substituted a deer in her place. The following is more to the purpose. Antisthenes, the stoic, being very sick, and in great pain, cried out, "Can no one deliver me from these evils?" Diogenes, who was with him, presenting him a knife, said, "This will relieve you." "I do not mean from my life," replied Antisthenes, "but from my disease." The point to which we should aim, and endeavour to arrive at, is, not to make our continuance in life an object of too anxious solicitude, but as Martial teaches "Summum nec metuas diem, nec optas," neither to wish, nor fear, to die. "Viva la gallina, y viva con su pepita," let the hen live, though with the pip; and "a living dog," we say, "is better than a dead lion."

Harena sine Calce.

Sand without lime. If too much sand or rubbish be used in making mortar or cement, it will not cohere, but crumble into dust. The adage may be applied to any speech or composition, in which order and method have been neglected, where the parts have no congruity
or

or connection. It was by this phrase that the Emperor Caligula characterised the works of Seneca, and not entirely without reason, Erasmus observes. For though the writings of that great observer of human life and manners, abound with just and pertinent observations, they are frequently given in so desultory a manner; that it is not easy to follow and connect them together; the same may be objected to the elegant, but unconnected Elegies of Tibullus, and still more justly, perhaps, to the Essays of Montaigne.

Furemque Fur cognoscit.

The thief knows or acknowledges his brother thief. Persons of similar manners, but the bad particularly, are fond of associating together; indeed when their characters are known, they cannot easily get other companions. Hence we say,

“ Tell me with whom thou goest,
And I'll tell thee what thou doest.”

for, “*Cada uno busca a su semejante,*” or
“*Chacun aime son semblable,*” “birds of a feather will still flock together.”

Ante-

Antequam incipias, consulto.

Consider, or deliberate maturely, before you undertake any great work or enterprise ; after you have embarked in it, it may be too late. "The beginning of all virtue," Demosthenes observes, "is deliberation ; and the end and perfection of it, constancy." When you determine to cross the ocean, remember you may have to encounter storms and tempests, and before you enter on any new project, that it may fail. It is necessary to be prepared for every event, and not like the inconsiderate and foolish man, at every cross incident or obstacle you meet with, cry "who would have thought it !" "Things will have," Lord Verulam says, "their first, or second agitation ; if they be not tossed upon the arguments of counsel, they will be tossed upon the waves of fortune, and be full of inconstancy, doing and undoing, like the reeling of a drunken man. It is good to commit the beginnings of all great actions to Argus with his hundred eyes, and the ends to Briareus with his hundred hands : for the helmet of Pluto, which maketh the politic man to go invisible,